MAGNYRELIUM.

THREE

SERMONS

preached before the Justices of Assize, at *Bury-S.-Edmunds* in the Countie of *Suffolk*:

With sacred Hymns upon the Gospels for the Hyemal quarter.

BY

THO. STEPHENS.

CAMBRIDGE:

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¶ To the right Honourable
FREDERICK
Lord *Cornwallis*, Baron of *Eye*,
Treasurer of his Majesties
Houshold, and one of the
most Honourable Privy
Council.

My Noble Lord;

THe presumption of prefixing your Name to this piece, were unpardonable, were it not unlawfull for me to appear abroad without your liverie, since I have had the honour to serve you in the Service of God, *and to wait upon you to the* Throne of Grace. *The importunate desires of my obliging friends, hath made it thus publick. 'Tis weak and tender-eyed, and cannot well endure the sun: But your acceptance will create a worth.*

We have seen and known an evil time, wherein the prudent kept silence, *Amos* 5. 13. *An evil time indeed, wherein there was never more* preaching, *and never fewer* sermons: *For I cannot call illiterate seditious discourses by so honourable a name. It adds a* lustre *now, to your* Lordships *loyaltie and vertue, that you were then content to be under a* cloud, *when the* sun *it self could not* break out. *And blessed be God, that we had then a* cloud *for a covering. Blessed be God who gave such a shelter to our* Moses *and* Aarons, *at the* Tabernacle of the Congregation, *when the factious multitude were destroyed. Surely, the* Glory *of the* Lord *never more appeared, then in such an* overshadowing. *That* cloud *is now removed, and divides us from our enemies. It gives* light *to us, but to them a* thick darkness. *It is an* earnest *of the reestablishment of our decayed* Church, *that he gave us still* a nail in the Temple, *and*

suffered

suffered a remnant to escape. If the Lord would kill us, he would not have received a sacrifice.

My Lord, *The* Levitical *law commanded that the* snuffers *of the Sanctuary should be made of pure* gold. *There was never more need of* snuffers: *So many* Thieves *are gotten into the* wike *of the Churches* Tapers, *that they are well-near* wasted; *and the* snuffers *which should cleanse them, are so foul and* bedrozzled, *that they have rather* extinguished *their light, then* cleared *them. Some were made of* gold *indeeed, but they were laid aside, and through disuse grown* rusty. *The temple-gates at* Jerusalem *were shut up, and it was inconsistent with the religion of many, to go up to worship at* Dan *and* Bethel. *If a desuetude of eighteen years have made this piece rough aud unpolisht (although I could never pretend to the smoothness of* Art;) *I hope it will finde an easie pardon from your* Lordship; *who*

know experimentally, that sighs *and* tears *had in them the most persuasive* Rhetorick, *even then when our mouthes were stopped. God preserve you to enjoy that* honour, *for which you were reserved. So prays, my* Lord,

Your Honours

most humble servant,

and

devoted Chaplain,

Tho. Stephens.

THE SPOILER SPOILED, THE FIRST SERMON.

Preached at the Assizes at St. *Edmunds Bury*, *September* 10. 1660.

At the request of *John Wyard* Esq. then High-Sheriff of the County of *Suffolk*.

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ISAIAH. 33. 1.

Wo to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee: When thou shalt cease to spoil thou shalt be spoiled; andwhen thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

Wo in the first word makes us willing to shift off the *sin* which brings that *vengeance*. What! *Theives* amongst *our selves*? God forbid. Out of the Camp of the *Philistines*, from the *uncircumcised* may come up *spoilers* perhaps, 1 *Sam.* 13. 17. and let them *tremble*, (as *ver.* 15. of the next *chap.*) *tremble with a great trembling*, on God's name, they deserve it. But far be it from *us* to *deal treacherously*: *We* are *true Israelites*, in whom there is *no guile*: if we borrow from the *Egyptians* golden earings or bracelets (although with a purpose never to repay them) it is at the worst but *fraus pia*, a *warranted cheat*, approved of by *God*: For that's the Devil's doctrine in opposition to St. *Paul*: *to do evil to those which are enemies to the Holy Cause*, and

and to rob and spoil them forget not, for with such sacrifices God is well pleased: Thus after prostituting our *conscience* to *injustice* and *rapine*, we are ready with *Solomons* adulterous *woman*, to *wipe our mouth, and say we have done no wickedness*, Prov. 13. 20.

It is needless, I presume, to tell you why *Isaiah* was called the *Evangelical Prophet*; who through all his *prophesies* hath like another St. *John prepared the way of the Lord, and made a straight path to advance his Kingdome*: So that although first, and more *immediately* his writings were directed to the *Jews*, yet *mediately* they were to be diffused so far as *God* diffused his *Church*, and all were concerned in them, who hoped to have *a Nail within the Temple*. *Dagon* must be smitten down, wheresoever the *Ark of God* was to come: and these *huckesters* which *deal treacherously*, and *mony-changers* which *spoil* and *oppress*, must be whipt out, that the *King of Glory may enter in*. So that although the *Jews* (which did too much delight in *injury* and *oppression*) were the first sharers in this *wo*; yet all nations, that must expect the *Lord, their judge, the Lord their Lawgiver*, and *the Lord their King* (as in the 22, *v.* of this *Chap.*) must look for this *distributive* part of his *justice* and *righteousness*: And it is not onely at this day literally verified, in your *Man-eating Cannibals*, where he that *breakfasts* upon his *brother* in the morning, is made

made a feast at *supper* for another: and your ζωόντα amongst men, your *irrational heathen*, (as I may call them) whose capacity of *Morall* principles can onely from hence be prov'd, because they are born with *natural concupiscence* to *circumvent* and *plunder* one another; But amongst your more civilized *Mahumetans* too, whose law pretends much to the golden rule of *Equity* of *doing to another as they would be done unto themselves*; and finde it indeed verified in a sence which they least desire, whilst the *Officers* of the State are made the *spunges* of the *Grandseignior*, who *suck* up the *moisture* of the people, till they be *full* and *swoln*, and fit to be *squeezed* themselves. As for us *Christians*, *we* have a *law by which we must be judged*; Nay, we have a *double law*: as well the *tenth Commandment*, which restrains us from *thinking* perversly, or *coveteousness in the heart*, as the *eight* which forbids us to *do* perversly, or to *spoil with the hand*. Yet, God knows, we have liv'd to see iniquity established by another *law*, or at least that which hath pretended to it, if the *Oratours* rule be true, that βασιλέων τρόπος is νόμος ἰσχυρότατος, that the *sin of the ruler is a rule for the sinner*; we have then a *patent*, a *protection*, for it; *Fúsq; datum sceleri*; *a law of the members* (we may call it) *rebelling against the law of the minde*: By which law, *religion* hath been valued by the *gain* that hath been gotten by it, and the greatest *honour* hath been adjusted

adjusted to that *Saint*, that hath bound the *Kings* of the earth in the strongest chains, and the *Nobles* in the heaviest fetters of iron, *Psal*, 129. *ver*. 8. and they in the Devils *Calendar* have been printed with the *reddest letters*, who were deepest dyed in *blood*. Since then we have contracted part of the *guilt*, we must expect a share in the *vengeance: Non diligenti tela vibrentur manu*: God's thunderbolts cannot fall amiss: the *Thee* in the text, though it seems *personal*, yet it is *indefinite*: Every one concerned may expect *Nathans* particular application, *Thou art the man*; *Wo to thee that spoilest and thou wast not spoiled*, &c.

The words present us with mans *sin*, and God's *judgement*; Mans *unjust persecution*, and God's *just retribution:* They *spoil* others, there's the *sin*; They are *spoiled* of others: there's the *vengeance*. They *deal perversly*; there's the *fault*. They are *dealt perversly* with, there's their *punishment*. And all this time the *judgement* runs parallel to the *offence*: But now they differ; *gratis deliquerunt, ingratiis delicta luent*: they sin'd causlesly, they *spoiled* others when they were not *spoiled*: but there is too great cause for the punishment, They shall be *spoiled* themselves because they *spoiled* others. Nay, they differ in the *end*, in the *event* too. *God* will have the last blow: *God can put a hook in their nose, and a bridle in their lips, and turn them back by the*

way

way by which they came, Isa. 35. 29. *Desinent maledicere maledicta ut noscant*: They shall *cease* to *spoil*, and *make an end* of dealing treacherously: But when they can no longer κακοποιεῖν do mischief, they shall begin κακοπαθεῖν, God will reckon with them for the mischief they have done. *They shall then be spoiled: they shall then be dealt treacherously withall.* The *sin* will be the better conceived if you consider, first, the names that it is clothed withall; it is called *spoiling*, and *dealing treacherously*. Secondly, the *maliciousness* that accompanies it, in that it was acted without any provocation, it was against them that *spoiled not*, that *dealt not treacherously*. The *judgement* likewise hath two circumstances to agravate it. First, the *unexpectedness* of it, vengeance *wakes* when they *sleep* secure, they shall *cease* when God *arises to judgement*. Secondly, the *certainty* of it they shall be *spoiled*, they *shall* be dealt perversly withall. *Vengeance is mine, I will repay it saith the Lord*, Rom. 12. 19. These are the parts of which I desire you to take a summary view; and first of the first: *Wo to thee that spoilest.*

The first term that clothes their sin is that of *spoiling*; which is all one with *plundering*: a word (God help us) of which we know the meaning too well. A thing that our *English laws* never dream'd of: for who could imagine that the sword of *oppression* and the sword of *authority* should ever be fitted to one scabbard?

that

that the *Magistrate* that *beareth not the sword in vain*, hath either vainly *worn* the *sword*, which he durst not *draw*; or *drawn* it to be a terror to *good works* and not to evil: whilst *loyalty* onely made up a *traitor*; and the sincere practise of the *establish'd religion*, hath been onely branded for *superstition*, and *prophaneness*: Which watch-word once given, there's work enough for the *spoiler* then. The report of an *Idol* in *Micah*'s house, (though raised on purpose by a poor hireling *Levite*,) is cause enough for the *Danites* to fall upon him, and to *rifle* his house and to *plunder* him of his whole estate. This makes our Prophet. *Chap.* 21. 2. call it a *grievous vision, when the treacherous dealer dealeth treacherously, and the spoiler spoileth*: And how *grievous* this is, may best be discovered from the three companions of it, *Violence*, *Injury*, and *Rapine*.

First *Violence* seems to be a Sister twin, 'tis so often coupled with *spoil* in the holy Scripture: as *God* cries out to the *Tyrannical usurpers* over *Israel*, Ezech, 45. 9. *remove violence and spoil, and take away your exactions from my people*. For *violence* indeed is nothing else, but *armed force* that dares to act whatsoever it lists to fancy; and so properly belongs to those *men in buff* which are *rib'd with iron*. For we can too well remember, when the name of a *Souldier* was grown so terrible, that the news of a *redcoat* at the door, was enough to fright a man out

out of his *house* and *estate* too. The *Satyrist* wittily admires how one eye durst weep for the loss of another if a *Souldier* beat it out. A *Souldier* I say, who must onely be call'd to account before his *Bardiacus judex*, before a *Court Marshall* for all his insolencies. Hereupon our *Saviour* gives this counsel, *Luk.* 3. 14. to the *Souldiers* that ask'd of him what their duty was, *Do no violence says he, and accuse no man falsely, but be content with your wages.* An unusual piece of *religion* this, for *Souldiers* to go to *Christ* for a *word* of *Command*, and as great boldness in him to bid them *do no violence*. Who dares call *prosperous treason* by any other name but vertue? who dares call *Marshal violence* by any thing but *valour* and *courage*? But these were *Souldiers* in *Christ's* School; they must *do no violence*. *Annonâ suâ contenti sint, non de lachrymis provincialium vivant*, says *Vopiscus*: Let them not *oppress* their *quarters*, and drink up the *tears* of the *fatherless* and the *widow* whom they *plunder*: should a poor woman of *Zarephath* meet such an one, as she did *Elijah* 1 *King.* and 17. it is not a *morsel of bread* would serve his turn; no, let her *bake him* a cake of her *handfull* of *meal* and *cruse* of *oyl*, though *she* and *her son* have nothing to eat, but die. And this makes *Jeremy* threaten the people with *Spoilers that come from the North*, *Jer.* 51. 43. we all have felt those *North-winds* which have swept away all before them. But as

after

after a *storm*, many times a *gentler blast* from the same *climate*, *breaks* the *clouds* and *fans* the *air*. God hath now brought *good out of the North*: he hath shewen a *serene skie*, and *Charle's-wain* most radiant there; the *drums* beat a *Loyal march*, and the noise of the *trumpets*, do no longer drown the *law*, but *sound* a *triumph* (as upon mount *Sinai*) this day at the promulgation of it. So that *violence* alone is not *spoiling*: there may be a good *violence*: *heaven* must be taken by *violence*; but *violence* mixt with *injury*; and that's the Second.

And thus the *vulgar* reads it, *væ tibi qui prædaris*, wo to thee who makest a *prey* of others: a proper *Metaphor*, fetch'd from those *Beasts* of *prey*, which leave nothing *unworried* which they can master: Not a *fearfull Hare*, nor an *innocent Lamb*, which can escape their *ravenous* appetites. That fore-quoted place (*Luk.* 3. 14. *accuse no man falsely*) hath more in it, in the Original: μὴ συκοφαντήσητε, come not with your blandishments or flattering insinuations, to prepossess the *Judges* ears; The *Scholiast* says, the word came from the practise of presenting a basket of figs to the δωροφάγοι κριταὶ the *gift-devouring Judges*, as *Hesiod* calls them: and a *Magistrate* thus prejudging a person to be criminal, leaves him fit to be *spoiled*: Hence St. *Barnard* says, the false unjust accuser carries the Devil in his *tongue*, the receiver in his *ear*: No such

sure

sure way to rob *Naboth* of his Vineyard, as for false witnesses to accuse him, that *he hath blasphemed God and the King*. Blasphemed God! O impious wretch! away with him; such a man is not fit to live upon the earth: *Cursed be he that doth the work of the Lord negligently*. And the King! that's treason; *if thou let this man go thou art not Cesars friend*: Hereupon *Luther* makes the *slanderer* the greatest offender against the second Table; for whereas the *thief* sends one soul to the Devil, and the *adulterer* two, he is *ter homicida*, at one thrust he stabs three; himself, the party to whom, the party of whom he tells the tale: But this injury of the *tongue* is nothing comparable to that of the *hand*, if it did not make way for it. For thus have we found by too sad experience, that once voyce a man to be a *Malignant*, the *Courts* of *justice* have been obstructed against him, and the benefit of the *law* denied him, he is exposed to *Kites* and *Vultures*, he is fleec'd to the very bones: and thus the second brings in the third; *Injury* makes way for *Rapine*:

And now I do heartily wish, that the *Harpy's* were onely a *Poetical brood* which built their nests in the *Poets fictions*. *Tristius haud illis monstrum*---- should I give you the description of them from the *Poets*, you would believe you had seen their walking pictures: They are fancied to be *Virgins* in that they are *barren*, because

goods so gotten descend seldome to posterity, when *they cease to spoil they shall be spoiled* says the text: they have *wings* to fly, and that swift in *extorting*, witness those prodigious sums raised in one *Harpie's* time, more then in all the reigns of the *Kings* from the *Conquest* to his days: they are covered with *plumes* for cloaking of their prey: they have the *talons* of *Vultures* from griping and fast holding of their ill got riches. And hath not our age seen some of these think you? what think ye of *Solomons* sinners? *Prov.* 1. 11. which say, *come, let us lay wait for blood: let us lurk privily for the innocent without cause, Let us swallow them up alive as the grave, and whole* (root and branch) *as those that go down into the pit; we shall finde all precious substance, we shall fill our houses with spoil.* Have you seen none of these? What think you of *Elijah's spoilers?* 1 Kin. 21. *who have killed*, and *also taken possession*, have you seen none of these? What think you of *Jacob's sons?* Gen. 34. which *spoil the whole city of the Shechemites* upon a pretence of introducing *religion* there: have you seen none of these? What think you of *Jeremie's spoilers?* Jer. 12. 12. *which are come upon all the high places; they have defiled the Sanctuary of God, and broken down the carved work thereof with axes and hammers*: nay (pardon great God the irreverence) they have used the *Temple* as *Jehu* did the *house of Baal*, and made a *draught house*

house of it unto this day. Have ye seen none of these? in a word, what think ye of our *Saviours spoilers*? Mat. 23. 14. *Scribes and Pharisees hypocrites, who under a pretence of long prayers devour whole widows houses*: who from *Pharisees* turn *Publicans*, and instead of *tithing Mint* or *Rue*, *decimate* or *sequester* whole estates; which makes that of *Zeno* most true πάντες τελῶναι πανῆς εἰσιν ἅρπαγες. *All Publicans are rapacious.* And if the *Law Books* say true, that the word *Fellon* comes from *fell* or *cruel*, we may conclude them the greatest *Fellons* of all, for they have been the fiercest *spoilers* of all others: And now you would think here were matter enough for an Endictment against them, but this is but the first branch of it, that they are *spoilers*; there is another yet behind, they are *treacherous dealers*.

We have seen them hitherto as *raging Lions*, behold them now as *subtle Dragons* watching for their prey: And this likewise in a threefold respect. First, in their pretending *false fears*, and punishing others for them: Secondly, in their fomenting *real dangers*, and imputing them to others. Thirdly, in their assigning others for causes of that which they know arises from another hand. For the first of these, I know it is a judgement upon *Tyranny*, that it is never secure from *jealousies* and *suspicions*. *the wicked feareth where no fear is*, *Psal* 14. 5. . *Nero* su-

ſpects his own *ſhadow* for harbouring his *mothers Ghoſt*: yet oftentimes it happens, that great dangers are pretended, that the blame may fall on them who are mark'd out for *ſacrifice*: Thus *Richard* (our third ſhall I ſay? or) our firſt uſurper imputes his natural miſhapen withered arm, to the *ſorcery* of ſuch as he had devoted to *execution*. *Jehu* knew himſelf to be eſtabliſhed *King* over *Iſrael*, he was proclaimed by the *Souldiers*, acknowledged by the *people*: he had ſlain *Joram*, his lawfull Soveraign: he had by a cunning *hypocriſie* cheated the people into a great opinion of his *zeal*: yet by a fine reach of *policy* a letter muſt be ſent to *Samaria* to perſwade the Elders of *Iſrael to ſet up the beſt of their Maſters Sons upon his Throne, and fight for him*, 2 *King*. 10. 3. he knew he had the *City* already at his devotion by the terror he had caſt upon them: But by this means he obtained a noble preſent, the *heads* of *Ahabs ſeventy ſons* were ſent in *baſkets* to him. Thus the *Lapwing* flutters moſt, and cries the lowdeſt to cheat the traveller when ſhe is fartheſt from indangering her *neſt*. *Potiphars* wife had too great trial of *Joſephs* honeſty, yet he muſt be accuſed as an *Hebrew brought in to mock her*: And thus *Daniel*, faithfull, religious, loyal *Daniel*, upon a pretence of diſobeying the *Kings* decree, muſt be thrown into the Lions den. But ſecondly, they ſometimes contrive, and foment *real plots and dangers* to puniſh o-

thers for them: Thus that monster of mankinde *Nero* sets the *City* of *Rome* on fire; whilst he sits in his Tower, and makes musick to the dancing flames, singing there his ἁλωσις Ἰλίου, whilst many thousand *Christians* are condemned to tortures for being the Incendiaries: And this was a good mans, even *Josephs* policy too, who secretly conveys the price of the corn and his own *divining cup* withall, into his *brethrens* sacks mouths, that he might have the juster pretence to *secure* their persons for spies of the land: And this made *David* so often, and so fervently pray for the clearing up of his *integrity*; not that he suspected the *integrity* of his own *heart*, for he was *a man after Gods heart*, and so could not *deal treacherously*: but *Saul* had suggested false insinuations of him. *He had laid to his charge things that he knew not; they devised deceitfull matters against him that was quiet in the Land.* I am loath to preach *Matchiavil* in the pulpit: It is truly said of the old *Satyrists*, that they whipp'd the vices of the times so *naked*, that they made sport to *lascivious eyes* to behold them. I should be loth in the unmasking the designs of *Tyrants*, to set a *copy* to any, although of an inferior rank, to *write* by: Yet it is too well known that nothing so much advances the purposes of *usurpers*, as *plots* ingeniously contrived by themselves, and as fortunately discovered when their counsels are ripened for

them. For by this means they raise the reputation of their own *sagacity* and *waking diligence*, and evermore weaken the power of the *adverse party*, some of which must fall *victims* to their *wit* and *industry*. But how prosperous soever such counsels are for a time, Christianity warrants us not for such *dark-lanthorn Stratagems*.

But the third and last fallacy of these *treacherous dealers* is their *non causa pro causâ*, the assigning the cause of their mischiefs to them who are most unconcern'd and innocent. If a *Lamb* be drinking at a stream though much below the *Wolf*, it is occasion enough to worry him, and to pretend that he hath roil'd the waters. When *Ahab*'s cruelty, and *Jezabels* sorcery had begot a famine in the fruitfull Land of *Canaan*, and that Countrey felt an *ebb*, which before had *flowed* with *milk* and *honey*, the blood of the *Lords prophets* which were slain is quite forgotten, and the abominations of the *Zidonians*, *Baals Idolatry*, not reflected on; but the blame of all must rest upon *Elijah*, that its he that troubles *Israel*. *Herodotus* tells us of a foolish people of *Mauritania* which yearly go out to curse the *Sun*, with a great solemnity, because he *tanns* their *naked bodies*: Thus when *jealousies* and *fears* have laid us *naked* to all the mischiefs of base *suspicion*: when *ingratitude* and *rebellion* have stain'd our souls as black as the *sins*, the *furies* that

that harbour in them; we have gone out to curse the *Sun*, and make the blessed influence of his *heat* and *light* the cause of all our *grievances*. But there is no Nation (except our own) hath given more pregnant instances of this then the *Israelites*, whose *ingratitude* this way made the very *quails* their meat, stink between their teeth, and named the waters they drank of, *bitterness*, from their murmuring. Sometimes *Corah* and his *seditious Elders* shall quarrel at *Aarons* the *High Priest*'s preheminence, upon a pretence of *holiness*; they are *as good as he, why lifts he up himself above the people of the Lord?* And if *Moses* the *civil Magistrate* steps in to his rescue, there is *Tyranny* straight clapt in his teeth; He goes about to *make himself a Lord over them*. Straight after this, *two hundred and fifty assemblymen*, shall dare challenge a share in *holy administrations*, and *offer* incense on *their* unhallowed censers: And when God shall make a miraculous discrimination between his *anointed* and those that *rebel* against them; by not suffering them to dy, who did not deserve to live; but opening the mouth of the earth, he shall let some of them down quick to *hell*, whilst he rains down *Hell* from *Heaven*, consuming fire upon the rest, the very next day *Moses* and *Aaron* shall be challenged for it *that they have murthered the people of the Lord*: even that very people, that *perished in their rebellion*: This be-

gets a new plague; when these whom they accuse for their *murtherers* must be their *deliverers* again, for *there is wrath gone out against them from the Lord*; whilst a cloud covers *Moses* and *Aaron* at the *Tabernacle* of the *Congregation*. Yet in the very next story, they are no sooner pinch'd with a little drought, but they fall a chiding their *governours* again as the cause of all, 'tis *they have brought them up to perish in the wilderness*: But what says *Moses*? *Hearken, O ye Rebels! why murmure ye against the Lord? ye are gathered together against the Lord, and what are we that you murmure against us?* And have not our eyes, beloved, seen all this acted? Hath not the *preheminency* of our *Aarons* been questioned by a pretended *godly party*? Hath not our *Moses* been *accused* of *Tyranny*, because he stood up to vindicate them? Nay hath not our *Moses* been *arraigned* for *murthering* of them that perished in their *rebellion*? Hath not every unsuccessfull adventure, every dear year, every deluge or drought, been imputed to him and his party? Hath there been any *thunder* or *rain in wheat-harvest*, which hath not been charged upon that *great wickedness* of *asking a King*? But *hearken Oh ye rebels*! 'tis *Gods Ordinances* you despise, in trampling upon *Aaron*:. *Hearken Oh ye rebels*! 'tis *Gods Soveraignity* you refuse, in resisting *Moses*: *Hearken Oh ye rebels*! 'tis *God* himself whom you *arraign*, in challenging his

his *Magistrate* with the blood of them that perished in their rebellion: Thus have *they committed falshood, the thief cometh in, and the troop of robbers spoileth without*, Hos. 7. 1. *and they have dealt treacherously against the Lord*: And this is the second aggravation of their sin; *they deal treacherously.*

The last and chiefest remains: this sin was acted without any *just provocation*: *They spoiled when they were not spoiled, they dealt treacherously when they were not dealt treacherously withall*, without any just provocation, I say: For against *unreasonable fears and jealousies*, there can be no security. Historians tell us of the time when the *Romanes* might not whisper together in the streets, least their breath should be accused to be rebellious: I am sure we have known when our very *prayers* have been suspected of sin. When *Hannahs* prayers were muttered in the *Temple*, *Eli* supposed she had been drunken: But alas the *Temple* hath been shut up against us and our *worship*, as it was in *Jeroboam's days*; and if we met in private, to *whisper* our *devotions*, some *Sanballats* and *Geshams* would be ready to inform, that *we met together to rebell*. Thus have they *devised deceitful matters against them that were quiet in the land*: And quiet they are upon a double account, First they *cannot*. Secondly they *will not* retaliate injuries.

First, I say they cannot: For what *teeth* and

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claws

claws hath a *Lamb* to encounter with a *Wolf*? What *beak* or *talons* hath a *Dove* to grapple with a *Vulture*? God does many times disarm his people of all outward help, and leave them onely the spiritual weapons of *prayers* and *tears* to encounter with their enemies: and this is to make trial what *these* dare *do*, and what *those* can *suffer*? Sad was it with *Israel* in the days of *Saul*, they had neither *sword nor spear amongst them*, nor yet a *Smith* to make them any 1 *Sam.* 13. they were forced to set their weapons on the grindlestones of the *Philistines*: And this was their case before, in the days of *Deborah*; *not a shield nor a spear seen among forty thousand*: I finde *Peter* indeed at one time drawing his sword in his *Masters* quarrel, *Mat.* 26. 52. but instead of a *Souldiers* pay, he meets with a sharp reproof: *Put up thy sword into its sheath, for they that draw the sword shall perish with the sword*: not that it is unlawful to *defend* our selves; or to *take* up arms, under the command of a just authority: For our *Saviours* command, *Mat.* 5. 39. (*Resist not evil*) bids us not open our doors to *plunderers*, or expose our lives or estates to *treacherous dealers*: the word ἀντισῆναι (as our learned *Paraphraser* observes) is all one with ἀντιστρατεύεσθαι which signifies to *wage war* and *fly to arms*: so that to secure our selves we must not make a *violent* resistance: *Patience* at present, and *depending on Gods providence* for the future does

does much better become a *Christian*: which S^t. *James* his *just man* makes good in practise, *Jam.* 5. 6. they did κατεδικάσατε *condemn him*, there's *treacherous dealing*: and φονεύετε *kill* him, there's *spoiling*: But he ἐκ παρατάξεως he *sets not himself in battle aray* against them, *non læsi vicem refert*, says *Tertullian* he *spoils not again*. I finde indeed *a young Levite* of *Bethlem Juda* among the *children* of *Dan* appointed with their weapons of war, and plundering his master *Micah*, *Judg.* 18. But withall you will finde he was but an *hireling*, and a *Priest* of *Micha*'s own consecrating. As for those hot headed *Clergymen* who formerly have *beaten* their *pulpit drums*, and *marched* before their *Saints militant* into the *field*, they look more like *Judas* amongst the *Priests* and *Elders* with *swords* and *staves* to betray *Jesus*, then his Disciples which took up the *cross and followed him*: 'Twas *Baals Priests* that rent and cut themselves, *Elijah* was of a calmer temper, and imitated the Lord God whose prophet he was; who came in a *still small voyce*: not in *fire*, not in an *earthquake*, not in *thunder*:

But secondly, *Christians* if they had a *power*, have no *will* to retaliate injuries; to *spoil others*, *or deal perversly*. Their office is εὐλογεῖν τοὺς διώκοντας *Rom.* 12. 14. *to speak well of their persecutors*; and if they be *plundered* of their *cloak*, to give their *coat* too, rather then to avenge

avenge themselves and κακὸν ἀντὶ κακοῦ ἀποδιδόναι, to *repay evil for evil*: It is *carnal policy* to give our enemies the first blow, and to strike home too, to make him sure from giving of a second. But it is *Christian piety*, to turn the left cheek to him that strikes us upon the right, to cloath our plunderers, and to feed our persecutors: Courtesie is the most generous and noble revenge: For this *heaps coals of fire upon their heads*. S^t. *Austin* interprets the place *Metaphorically* from the *Chymical* practise of *melting* metals: which cannot be done by fire put under the *crusible* but by laying live coals upon it, and that dissolves the hardest metal: So these courteous returns of kindness are the most prudent method of overcoming our enemies, and *melting* them into compassionate tears, be they never so *hard-hearted*: This was *Daniels* language in the *Lions den*, *O King, live for ever*! This was *Stephens* before he fell a sleep, *Lord lay not this sin to their charge*: Nay this was the language of the Lord of life when he was put to death by wicked hands: *Father forgive them they know not what they do*: Would you have a large comment upon this? Oh! think upon those holy meditations of that blessed *Martyr*, and now triumphant S^t. *King Charles* the first in the 28. *ch.* of his εἰκὼν βασιλικὴ and if thou beest not all marble, it will thaw thee into tears: *My comfort is* (saith he) *that God gives me the honour, not onely to imitate*

tate his example in suffering for righteousness (though obscured by the foulest charges of tyranny and injustice) but also that charity which is the noblest revenge upon, and victory over my destroyers, by which I thank God I can both forgive and pray for them, that God would not impute my blood to them, further then to convince them, what need they have of Christs blood to wash their souls from the guilt of shedding mine? And would you hear how he prayed for them? indeed can you hear it, without being drown'd in passion? *Thou O Lord* (saith he) *madest thy son a Saviour to many that crucified him, while at once he suffered violently by them, and yet willingly for them. Oh let the voice of his blood be heard for my murtherers lowder then the cry of mine against them. Oh deal not with them as blood-thirsty-men, but overcome their cruelty with thy compassion and my charity: And when thou makest inquisition for my blood, O sprinkle their polluted, yet penitent souls with the blood of thy son, that thy destroying Angel may pass over them. Though they think my kingdoms on earth too little to entertain at once both them and me, yet let the capacious Kingdom of thy infinite mercy at last receive both me and mine enemies.* I can speak, and you can hear no more: If it be truly thought that St. *Stephens* prayer at his *Martyrdome* conduced to the Conversion of *Paul*, then one of his persecutors, how can we doubt but these devout effusions of the soul of

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our dying *Soveraign* hath been an happy means to reduce his most Malignant enemies to a sense of their *duty* and *allegiance*, and hath had a blessed influence upon our gacious *Lord and Master* the *Kings most excellent Majesty* in those mercifull condescentions of his, by which he hath shewed himself more carefull of his *subjects security* then of his own *establishment*: And this is the last aggravation of the sin of the *spoilers*, they exercised their unjust *oppression* when *they were not spoiled, when they were not dealt treacherously withall.*

But *raro antecedentem scelestum deseruit pede pœna claudo*, if *sin* goes before, *vengeance* seldome halts behinde, Which is the second part: *Their punishment*. In which I shall be very brief here, reserving *plunderers* to their most just retribution hereafter: And here first I observed the *unexpectedness* of the *judgement*, it comes when they are most *secure*, when they *cease*, then God begins. Secondly, the *certainty*; they shall be *spoiled*. First, they shall *cease to spoil*, they shall *make an end to deal treacherously*, for either they will be satiated with their *extortions*, or when they are run out to the end of the line, *God will put a hook in their nostrils, and pull them back*: First, I say they will be satiated with their *plunder*. For although *rapine* be one of the *Horseleeches* daughters, that is always crying out *Give, Give*, or *taking* rather where we do not

give:

give: Yet the *Horseleech* will fall off, when it is *plena cruoris* when it hath suck'd his fill, and is full of blood: They will be *tired* with *David's grinning Dogs in running to and fro*, and *going about the city*, and desirous at last to sit still and make merry with their *mammon of iniquity*, singing the *gluttons requiem* to themselves, *Soul take thine ease, thou hast goods laid up for many years*: As when a Lion breaks into a *flock* of *sheep*, after he hath pamper'd himself with their blood, and is now glutted, *medii in cædibus astat æger hians victusq; cibis*--- he stands panting, tired, yawning, lashing the air with his tail, and licking their worried fleeces. Thus *Holofernes* (which executes his *Commission* to the full, of sparing and giving *quarter* to none, but putting all to the slaughter, and *spoiling* them wheresoever he comes; and thinking it too little to rage against the *people*, unless he *blaspheme* their *God* too. *Shall their God defend them*, says he? *for who is God but Nebuchodonosor*? whilst *Bethulia* is ready to faint for want of *water*, and the *governours* are resolved within five days to surrender it: *He* satiated with the glory of his former atchievements, and delighted in the sweetness of *Judiths* company, gives up himself to *caressing* and *excess*, and strives to *kindle* his *lust* with wine, in which he *quench'd* his *valour*; sleeping securely on his bed of pleasure, where he acted a *Prologue* to his own *tragedy*, the eternal

sleep

sleep of death that presently seized upon him. *Judith* takes away his *head*, and with it the *hearts* of all his army. Thus *Tydeus* having overcome the *fifty Thebanes*, and now triumphing in their spoil sends *Meon* home untouched, not out of *pity* but *necessity*; for now *lassus ferit præcordia sanguis*, he was tyred with conquering. For indeed this *ceasing* of *Tyrants* from the spoil, is as much removed from *mercy* as a gluttons *fast* is from *religion*, who being lately surfeited can eat no more. Our *Saviour* tells us of *Wolves* which should come in *sheeps* clothing, the *nota Vellera*, the habits of old *prophets*; perhaps this *clothing* is put on that they might *ravin* with the more security: they are *Wolves* still, and therefore he bids us to *beware of them*: And yet its possible that they may be so wearied out with worrying, that with the *cloathing* they may for a time put on *mildness*, and the *gentleness* of the *sheep* too. Those very *Prophets* that have preached up *blood* and *murther*, and encouraged every man to be *up and doing and to sanctifie himself that very day on his brother*, where if any shewed pity he did the *work of the Lord negligently*; seeing the *shepherd* coming with his guard of *dogs* that can *hunt* and *worry* them, will presently put off the *Wolf* and put on the *sheep*, and cry up *tenderness* and *moderation* with the foremost.

But Secondly, God can put an *hook in their nostrils*

strils as he did to *Sennacherib*, 2 *King*, 19. 28, and *turn them back the way they came*: He that setteth bounds to the *Sea* that it shall not pass, can still the *raging* of the *waters* & the *madness of the people*. *Jezabel* had thought shee had made clear work in destroying the Prophets of the Lord, and believed *Elijah was left alone*, whose life shee sought to take away; yet he found many thousands, partners enough to seize upon *Baals* prophets, and *bring them down to the Brook* Kishon, *and slay them there*. For thus it fares with the *Church*, as sometimes it did in old *Ely*'s days that *the lamp of God is ready to go out in the temple of the Lord*. Yet even then, when our *fears* are highest, and our enemies *hopes* most pregnant, that because the *seers* are grown *dimsighted* and there is *not one prophet more* (as David complains) *succession* must needs fail, and *holy orders* with it, even then I say, God will *raise up some Samuel to succeed in the ministration*. The *Church* of God shall somtimes rest in the *desolate valleys* and in the *holes of the rocks* and *upon thorns*, and upon *bushes* as it was prophesied, *Isa.* 7. 19. Yet even in those *valleys of Achor* God will open a *door of hope*: the *holes* shee creeps into, are the places of her *defence*, the *munition of rocks*, even the *rock of her salvation*; and those *thorns* shall bear *grapes*, and *thistles*, *figs*. When was the light of *Israel* nearer quenching then in blinde *Samsons* days? His *Dalilah* (which had long

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been a *pearl* in his eyes) had now put them out: and with his sight he had lost his *strength* too, his *strength* of annoying the *Philistins*; although they thought he had an *horses strength* still; for they brought him down to *Gaza* to grinde in the prison house. It was now *Dagons holiday*, for it was *he which had delivered their enemie into their hands*: and to make the *Jubilee* more solemn, *Samson* must be brought out to make sport before them. But *God* on a suddain renews his *strength* as the *strength of an Eagle*, he *bows* himself upon the *pillars* of the house, and left none alive to be spectators of their Tragedy. And this is according to *Ezra*'s prayer, *Ezr.* 9.8. *That God would leave us a remnant to escape and give us a nail in his holy place and lighten our eyes and give us a little reviving in our bondage*. Thus *shall the spoil cease*.

But secondly, they *shall be spoiled*, there's the *certainty* of the *judgement* ῥόπον ἄσιμον ἡμαρ the day of *retribution* comes, when these *rods* worn out to the stumps shall be thrown into the *fire*: For *if judgement begin at the house of God what shall the end of those be which obey not the Gospel?* When *Herod* after many other acts of *Tyrannical* persecution, had slain *James*, and imprisoned *Peter*, his wickedness seemed very *prosperous*: the *Jews* were pleased: his enemies of *Tyre* and *Sidon* affrighted into terms, the *people* applaud and *deifie* him. But mark the event: *Gods* pay

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is still behind: The vilest *creatures* shall be his executioners, and *lice* shall anticipate the grave and devour him whilst he is alive: Insomuch that he that lived like a *beast*, may not die like a *man*, to teach the multitude what a *rotten*, *stinking*, *mortal God* they had adored. *Thus plenteously God rewardeth the proud doer*, *Psal.* 31. 23. Memorable is that story of *Cepio* the *Roman Consul* at the siege of *Tolouse*, *ubi nec sanis parcitum est nec profanis*, the gold of the *temple* could not take *Sanctuary* to secure it from their sacrilegious fingers; all things *sacred* and *common* were lawfull *plunder*: But although they had taken *earnest* out of the Churches wealth, Gods pay is still behind. Of that numerous and well appointed army, *Historians* say not *one* escaped but perished by some miserable and eminent calamity. Go ask rich *Crassus* how plenteously he was rewarded, after he had pillaged and *spoiled* the *Parthians*, he had his belly full of molten gold poured down his throat. Some foolish voluptuaries we know there are which love to *revell* and *riot* with their *Mammon* of *iniquity*, *& Diis fruuntur iratis*, but think not of the *reckoning* that is behind, but God will one day give them in a bill with their severall *Items*. *Item* for so many *Orphans tears*, that were robb'd by thee. *Item* for so many *widows houses*, that were devoured by thee. *Item* for so many *Naboth's vineyards*, that were falsly accused by thee. *Item* for

so many *loyall traitors estates* that were sequestred by thee. *Item* for so many *Church-revenues* that were swallowed by thee. *Item* for so many νεκροκορίνθια *dead mens monuments* that have been defaced by thee: the *brass* of which may serve like the brasen censers of *Corah*'s confederates to make broad plates for a covering to the *Altar*, to be a *memorial* to after ages to do so wickedly no more: This plentifull *reward* of God, was that *hand-writing* on the wall wch changed *Belshazzars* countenance, and loosned the joints of his loins, and made his knees smite one against another, when he was carowsing in the plundered vessels of the Temple. This, this is that which will one day make *spoilers* hide themselves. *Sylvásq; & sicubi concava furtim saxa petent*, desire the rocks to fall upon them, and the hills to cover them from the presence of the judge, with his *plenteous reward* in his hand: If *a go you cursed* was the reward of them that *cloathed not* the naked, *fed not* the hungry, *lodged not* the exile, *visited not* the prisoner, surely he will *rain snares, fire and brimstone and a horrible tempest shall be the portion of their cup* that make *naked* the cloathed, and *eat the bread* out of the mouthes of the hungry, that *cast in prison* those that the law makes freer then themselves, that *eject* out of their possessions such as comply not with their *fanaticall* designes. Did he stand speechless, that came in without a *wedding garment*?

ment? What wilt thou answer, that appeareſt in a *plundered garment?* Did he loſe his eternall inheritance that would not *ſell* all that he had and *give to the poor?* where ſhall the lot of thy eternall inheritance fall, who by thy unjuſt *extortion* haſt *forc'd* all that he hath from the poor? *Princes* we ſee have gone on *foot* when *ſervants* have ridden on *horſe back*: But in the day of *Gods retribution* they ſhall need no *horſes*, when they are *hurried quick to hell*. Then thou *ſpoiler* ſhalt be dreſt up in *flames*, and thou *deceitfull dealer* ſhalt have none to cheat withall. Thy *falſe weights* will betray thee; thy *ſecret confederacies* will betray thee; thy *midnight murthers* will betray thee; thy *unrighteous Mammon* will betray thee; thy own *conſcience* will betray thee. Thy *hidden works of darkneſs* will then be *manifeſted*. Thy μεθοδεῖαι τῆς πλάνης thy *methods of deceit* will then be *analyzed*. Thy *bloody characters* will then be *uncypherd*: thou ſhalt be unplumed of all thy *ſpoils* and ſtripp'd of all thy *feathers*, whilſt thy riches take wings and fly away. For *when thou ceaſeſt to ſpoil thou ſhalt be ſpoiled, and when thou ſhalt make an end to deal treacherouſly they ſhall deal treacherouſly by thee.*

I had now done with the text, if the occaſion of this days *ſolemnity* did not lead me farther: And yet I will not imitate ſome, in ſpending ſo much time, to teach *others* their duty as to

forget *mine own*. Yet *reverend Sages*, give me leave to put you in minde that you sit here in a double capacity: you are *men* before *God*, but you are *Gods* before *men*. And these two capacities answer the two parts of the text, in which you will be concerned: As you are *men* beware the sin: as you are *Gods* inflict the *punishment*. As you are *men* first, take heed of *spoiling*: My *Lords*, let not the height of your *places* put you in hopes of the indemnity of your *persons* in any actions of *violence* and *injustice*, *Tanto conspectius*: The fairest mark is easiest seen and most shot at. A *judge* is νόμος ἔμψυχος a *living law*, and hath his denomination from *justice*, *Judex qui jus dicit*: Let him never keep his name if he leave the *Etymology*. It was a bitter *Sarcasme* in *Democrates* who seeeing a *felon* led to the *tribunal* laugh'd at the poor Caitiff, for being a *petty thief* and stealing trifles: hadst thou stooped at noble *quarries*, says he, and appeared glorious in thy *spoils*, thou mightest have fill'd a place on the *bench* now, when thou standest trembling at the *bar*. We have lived I confess, to see the day, when *Justice* had broke her *Scoles* and melted the mettle of them to make her *sword* the longer: With which she stood arm'd so like her *sister Valour*, both clad in *buff* that they were too often mistaken one for the other. Or if she she put on *scarlet*; it was but *scarlet* dyed in *blood*: *Voracious scarlet*, which begets

begets a proverb in *Athenæus* λιγνότερα τῶν πορφυρῶν, *scarlet* which partakes of the nature of that *animal* of which the dye is made, *quod quicquid nactum fuit retinet ac devorat*, which devours and spoils all that comes within its clutches: which puts another sence upon that old sentence, *Summum jus summa est injuria*, the *high Courts* of *justice* are *Courts* of *high injustice*. But such *Judges* have been *overthrown in stony places*. *Ps.* 141. 6. Places which havebeen rugged to ride in, and hard to fall in. Nay, some of them have feared to be overthrown by *stoning* as *Susannas Elders* were. That God who by his Almighty power hath *called light out of darkness*, and raised this beautifull and orderly form of *government*, out of our *Chaos* of *confusion*, hath *restored our Judges as at the first and our counsellours as at the beginning*: And such you are *my Lords*, as besides the judgement of charity (which bids us hope the best of all) I have reason to believe, may boldly make *Samuel's* challenge, *Samuel's*, the first *itinerant Judge* that ever went a circuit. *Whose Ox have I taken, or whose Ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hands have I received any bribe to blinde mine eyes therewith?* 1 *Sam.* 12. *ver.* 3. And yet, I beseech you, let me put you in minde of *Jethro's* qualifications, for *Moses Judges*, *Exod.* 18. 21. who besides their *ability* to *know* the *law*, and their *fear of the Lord* to

practise what they do *know*, must be *men of truth* too. And my text denounces a wo not onely against open *spoilers* but against *treacherous dealers* too. Take heed of *varying the hands* (as old *Jacob* did once at Gods command) and laying the *right hand* of blessing upon the *wrong* person: Justice 'tis true is painted *blinde* as *Isaac* was, but it is not therefore that it should judge by the touch as he did: What skill is it to hood-wink the *eyes* where there are *oculatæ manus* (in the *Comicks* language) *quick-sighted hands, quæ credunt quod vident*: believe no more then they see or feel: A *gift* (says the wise man) *blindeth the eyes*: But if *justice* be thus *blinded*, it will have its reward in the land of *darkness*. And yet although *justice* be *blinde*, not to distinguish between party and party; it must not be *deaf* too, to neglect the *cry* of the poor: Either cease to be a *King* or do me right, says the bold Petitioner to the *Persian Monarch*. Oh my Lords, Let not the *cries* of the *oppressed* reach heaven before you, least it bar your entrance there. When *Philip* sate sleeping on the *bench* whilst a false judgement passed in the *Court* he was wakened with the bold appeal of *Machætas*: The King disdaining a higher *Judicatory* to which an appeal could be made, replies with indignation, whither dost thou appeal thou Varlet? To *thy self*. To *K. Philip* (says he) *Te in te appello*, to *Philip waking* from *Philip sleeping*.

sleeping. Such *sleepy Judges* love *darkness*, and the *deeds* of *darkness*, more then *light*. But as their *ears* must be open yet they must open but one at once: W^th^ the *Græcian Monarch* they must stop up *one*, while the *Plaintiff* is objecting, and leave it free not prepossest when the *Defendant* makes his Plea: For this cause too as a *Magistrate* hath *two ears* to hear both sides speak, so he hath but one tongue to pronounce single judgement: To wch he must come *impartiall* and *unprajudicate*. Remember that Gods law was wrote in Tables of *Stone*, not of *Leather* or *Parchment* which would stretch wider, or contract narrower: His Command *Thou shalt not steal*, takes in as well *Alexanders* royall pillaging Navy as a poor fly-boat of a single pick-aroon. Such corruption of the laws *Severus* complained of, ὁ πολλὰ κλέψας ὀλίγα δὲς ἐκφεύγεται (says he) he that steals much to inable him to give a little, makes a bridge of gold for his own escape. I press this the more, because all the guilt of a *malefactor* is contracted by that *Judge* who takes cognisance of it, and lets it go unpunished. *Qui non vetat peccare, cum potest, jubet*: That *Magistrate* that consents to a *thief*, is himself a *robber*, and he that winks at an *adulterer* lets in that foul Devil at his closed eye. Bitter was that reply of the *malefactor* who being asked of his *judge*, who was *accessary* to his *felony*: Thou thy self (says he) for hadst thou trusst me

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up for my former, I had not lived to commit another: which leads me my *Lords* to your second capacity as you are *Gods* you must *execute wrath on evil doers*, you must *spoil the spoilers*. And here you have need of *Hercules* his strength to cleanse another *Augaan stable*. This age hath furnished us with φάραγγας καὶ χάρυβδιν ἁρπαγῆς (as the *Comedian* calls them) *gulfs* and *whirlpools* of *rapine* and *oppression*: But since his royall Majesty hath thrown a *mantle* over them, not such an one as *Ahasuerus* the *Persian* did over *Haman* a token of *condemnation* but of *pardon* and *absolution*, I will not *uncover their nakedness*: but leave our *spoilers* to *Gods plentifull reward* at the last account, if they do not before that time make *satisfaction* for their *extortion* and *violence*: Let it suffice your Lordships with a *Calendar* of such *criminals* as have in other places, or may come before you here: or rather the prophet *Hosea* shall do it for me, *Hos.* 4. 2. *They brake forth into swearing, and lying, and killing and stealing, and committing adultery, and blood touching blood*: And well may I call those *criminals* which are guilty of these, because for such sins as these the *Land hath mourned*; and if they be not removed or cut off by the hand of *justice*, the *Land shall mourn again, and the inhabitants thereof shall languish*. Yet, all this while, God hath but a *controversie* with these sinners, he will

will implead them, and proceed judicially against them; But in the fourth *verse* there follows a *sin*, that stops Gods plea, that he will no more take pains to convince them, but give them up to an obdurate sense: *Let no man strive nor reprove another says he, for the people are as they that strive with the Priest.* So near relation betwixt *God* and his *Vicars*, those which are *labourers in his stead*, that they that rob them of their *Tithes* and *Offerings*, *rob God*, *Mal.* 3. 8. They that *strive against Aaron, are gathered together against the Lord*, *Numb.* 16. 11. Tremble then thou *Theomachus*, that darest *fight* against *God* in his *holy Ministers*, darest *fight* against *God* in his *holy Ordinances*: God will take no pains to reprove thee: he will give thee up to a reprobate minde: *Thou art one that strivest with the Priest*: thou art one of those that casteſt him out of the *Synagogues*: Nay (to make up our *Saviours* prophesie) thou thinkest thou *dost God good service if thou killest him.* And truly my Lords, this is *onerosa prophetia* this is the *burden of the Land* that by a pretended kind of *Saintship*, men intitle *God* to the *Devills* cause, they think they do the Lord *service*, by *killing* his *servants*, and as if *his kingdome were divided against it self*, they fancy that they set up the *Scepter of Christ* by pulling down his *anointed*: Thus was it in S^t^. *Peters* days if any man suffered, as a φονεὺς a *bloody cut-throat*, or a κλέπτης a *thievish felon*, or

or a κακοποιὸς a *spoiling plunderer*, or an ἀλλοτριοεπίσκοπος a *Bishop in another mans Diocess*, a *Sequestrator in anothers living*, it was voyced abroad to be *suffering for the name of Christ*. And if your sword of *justice* should cut off any such *ulcerated gangrain'd* member the *congregation* of these *Saints* would be ready to *murmure* against you as they did against *Moses* and *Aaron*, *Numb.* 16. and say, *ye have killed the people of the Lord*. But remember, I beseech you *Jehoshaphats* instruction to his *Judges*, 2 Chr. 19.6. *Take heed what ye do, for ye judge not for man but for the Lord who will be with you in judgement: Wherefore now let the fear of the Lord be upon you, take heed and do it for there is no iniquity with the Lord, nor respect of persons nor taking of gifts*. Arise therefore up and be doing and the Lord be with you.

HYPO-

Hypocrisie unmask'd,

THE

SECOND SERMON.

Preached at the Assizes at Sr. *Edmunds Bury*, *March* 4. 1660. At the request of Sr. *John Castleton* Baronet, High-Sheriff of the County of *Suffolk*.

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2 Tim. 3. 5.

Having a form of Godliness, but denying the power thereof.

THe Context will tell you that these words are part of the description of *those men* who should cause *perillous times* in the *last days*: Which *days* although a learned *Paraphraser* contends to be all one with S^t. *Johns* ἐσχάτη ὥρα 1 *John* 2. 18. the last hour before *Christ*'s coming in vengeance to destroy his enemies the *Jews*: an hour which of all the Disciples S^t. *John* only lived to see; and so they have a more immediate aspect upon the *Gnosticks* those early *debauchers* of *Christianity*, and *persecutors* of *true believers*; upon which account this faithfull *steward* of *Gods House* S^t. *Paul* arms his son *Timothy* with a double premonition, both here in this *Epistle*, and *Chap.* 4. *ver.* 1. of the former: Especially seeing *Phygellus* and *Hermogenes*, and other *Asian Bishops* were poysoned with this Heresie, 2 *Tim.* 1, 15. and the false Doctrine

ctrine of *Hymenæus* and *Philetus* had like a *gangrene* infected the body of the Church, 2. *Tim.* 2.17. Yet all this seems to be but a *partial truth*. For sixteen hundred years since that time past, may well intitle us to *latter days*; and the difficulties which the professors of pure religion incounter with, may well inform us of *perillous times*: and the names by which the Churches enemies are described here, may well assure us that they are συγγενοι, *coætaneous*, *contemporaries* with ourselves. That we may therefore the better know them and so avoid their compame (as S. *Paul* advises here *From such turn away*) let us take a short view of their persons and so καταπριζομενοι (as in a glass) behold the *Characters* of them which bring upon us these *perillous times*.

First, you have φιλαυτοι *lovers of themselves*, men of self interests to preserve which they will sacrifice the peace of the *Church* and *State* not remembring that they themselves must perish in the *community*.

Next come your φιλαργυροι your *coveteous persons*, such as make a *gain* of *Godliness*: the *Demetrius*'s of this age which cry up *Diana* of *Ephesus*, any heathenish *religion* whatsoever, if they may be the *silversmiths* to make her shrines.

Then follow your αλαζονες *boasters*, *circulatores* (if you please) *Mountebanks*, for so the *Etymologer* says the word signifies *quasi* ἀπὸ τῆς ἄλης ζῶντες, following their master *Satans* trade, and

going

going to and fro the earth, as your *itinerant Preachers* do, who glory of their *Proselytes* and can tell you the instant and occasion of the *conversion* of their *auditors*.

Next are your ὑπερήφανοι *proud men*; such as look over other mens shoulders, as *Corah* did over *Aarons*, that they may appear the heads of the faction: poor inferiour *brambles* which will burn down the *Cedars* and all the *lofty trees*, and the *Olives* and all the *fruitfull* ones that they may be *Kings* over the wood.

Then are βλάσφημοι, *blasphemers*: the word signifies to *hurt* by speaking, and the *Scripture* tells us but of two persons that can be blasphemed, that is *God* and the *King*. Now although *God* be above the reach of malice, and the arrows which they shoot upwards will fall upon their own heads, yet cease they not to bend their bows to shoot their arrows, even bitter words, *Psal.* 64. 3. they will *murmure against the Lord and Moses*, and *blaspheme God and slander the footsteps of his anointed*.

Next are γονεῦσιν ἀπειθεῖς *disobedient to parents*; and if we speak of *naturall Parents* hath not our *Saviours* prophesie been literally verified amongst us? *Mat.* 10. 21. *That the Children shall rise up against their Parents and cause them to be put to death*? If of *Political*, have not they *spoke evil of dignities* and cursed, made an *Anathema* of, devoted to execution the Ruler

of the people: if of *Ecclesiastical*, how many cursed *Cams* hath our Church bred who have made a sport at their fathers nakedness, such as have been ἀπειθεῖς indeed, unperswaded by them for should they dare to reprove them, they have but seem'd like men that mock'd, and they have more then seem'd to mock them back again.

Then have we ἀχάριστοι, *unthankfull men* which have not prised the great blessing of *peace* and *plenty*, with which the nation hath been inriched; but grown weary of a *calme*, have hoped to fish more successfully in troubled waters.

Next follow the ἀνόσιοι *unholy*; which in the general latitude of the word hath so far overspread the nation that we cannot pitch amiss: But by a peculiar gloss the *Scholiast* interprets it *coram quibus non fiunt* ὅσια such as will not be present in the holy *assemblies*, nor *joyn* with *Gods people* in their *publick services*.

In the next verse are your ἄστοργοι, *without nãtural affection*; breaking that *bond* which unites even *beasts* and *birds* to one another: whilst a mans *enemies* have been those of his own *household*.

And then your ἀσπόνδοι, *truce breakers*; for indeed nothing is sacred or inviolable with *usurpers*, which consists not with their own profit. But yet the word hath more in it, & comes from α *privativum*, & σπένδω, not to admit of a *sacri-*

fice

fice, nullam libationem facere, not to *pour out wine*; and how many places have we known which in this sense have been ἄσπονδοι, no *breaking of bread*, or *pouring out of wine* in the blessed *Sacrament* for many years

Then follow διάβολοι, *false accusers*; which suggest false *insinuations* against their *brethren*, as *Satan* does who is the *accuser* of mankind: for which cause they are branded with the *Devils* own name in my text.

Then come ἀκρατεῖς the *incontinent* (so we read it) from α & κρατέω to have no power of subduing a lust; so difficult is the work of mortification that every *child of God* findes it as hard, by his own strength, to *kill*, as it is to *raise to life*, to conquer a lust as it is to quicken a grace. But the word may as well signifie *intemperate*, from α & κεράω not to mingle *water* wth their *wine* as the practise in those hot Countries was; but to drink *merum non dilutum*, *strong wine* to intoxicate; and if this do not concern us what mean those μεσημβρινα δαιμόνια *noon-day Devils* which stare the Sun in the face with countenances as red as he?

Next follow ἀνήμεροι, *fierce men*; such (as the word imports) as are always *clouded*, who bury their *faces* with their *eyebrows*, and never suffer the *day* to break in a *smile* there but by their *sowre looks* discover that they are plotting of the hidden works of *darkness*.

What should I speak of the ἀφιλάγαθοι which follow, the *despisers of good men?* It hath been *Satans* policy in all ages of the *Church* to discourage *professours*, by throwing upon them contempt, and disgrace to make them weary of *Gods* service. But what need we dive into *Church History* for that which these *last days* have too abundantly verified? wherein the *purity* and *legal establishment* of *Gods publick worship* hath been branded with the odious names of *superstition* and *prophaneness*.

The fourth verse begins with those who are *proprii quarto modo* to this present age, προδόται *Traitours*; the word properly bears it of such as give a *largess* before hand to *corrupt* or *betray* a *trust*; which in *Judahs's* case was called the *price of innocent blood*. And in such a case the *receiver* is as bad as the *thief*. Thus the *Jews* bought our *Saviour*, and thus we know who did their *Soveraign*.

It follows, προπετεῖς *heady*, or *headstrong men*; which fall rashly upon any enterprise without *counsel* or deliberation; *impetuous* men whose rash *fury* is the rule of all their actions

The next are τετυφωμένοι *high-minded* (we read it) but it is a word of more acute signification, and comes from the theme τύφος *smoke* and so by a fit *Metaphor* decyphers such as having *kindled* a *fire* of *ambition* in their breasts which is *blown up* with the *bellows* of *pride*, it sends

sends up *fumes* and *vapours* out of their mouths, which like *smoke smutch* and *blacken* all that stand about them, till at last they vanish into the air and signifie nothing. Such a *fire* as this the two hundred and fifty *assembly-men* kindled, upon their unhallowed *censers*, which *smutched Aaron* and the *Leviticall* order, and *puffed* them up into a conceit, that they had as much right to the *service* of the *sanctuary* as any that had a *lawfull call*, I need not apply it.

The last that shut up this Paraphrase are φιλήδονοι μᾶλλον ἢ φιλόθεοι *lovers of pleasures more then lovers of God*; such are all *carnall sensuall voluptuous* livers, whose *God is their belly*, and *whose glory is their shame*. And all this while you will believe that you have met with your *countrey-men*, such as are *bone of your bone*, and *flesh of your flesh*. If any think that we have taken too long *acquaintance* of them, it is because they are so near of *kin* to those that follow in my text, who are best made known by their *companions*, *they have a form of Godliness, but deny the power thereof*.

The text is an *Enantiôsis* a setting of *contraries* in *opposition*; and here is a double *contrariety*; First, of the *Object* there is μόρφωσις τῆς εὐσεβείας *a form of Godliness* opposed to the δύναμις αὐτῆς to the *power thereof*. Secondly, of the *Subjects*, of the one they are ἔχοντες *they have the form*, of the other they are ἠρνημένοι *they deny*

the power. In my *Method* I shall endeavour to comply with the weakest capacity here present, that so I may not fall under the reproof of the text in seeming to have *a form of Godliness* in the *inticing words of mans wisdome*, but *denying the power thereof in the evidence and demonstration of the spirit*. I shall first endeavour to clear up the words by explaining to you what is meant by *having a form of Godliness*, and what by the *denying the power thereof*. Secondly, I shall make it manifest that in the *School* of *Christ* there be many *Nominals* which are not *Reals*. Many *pretend in shew* which *fall short in substance*. Thirdly, I shall bring all home to our selves by application.

1. Then, this μόρφωσις this *form of godliness* signifies nothing else but a *shew* and a *pretence* and is opposed to δύναμις the *power thereof*, not otherwise then *species* and *res*, among *Historians*, the *semblance* and the *substance*; as a *face* in a glass hath all the lines and figures and features, but handle it, 'tis but a *shadow* and hath no *body*. 'Twas but the reflection of the *Moon* in the water which the fool thought his ass drunk up, when a cloud interposed between the body of it and the earth: Such pretenders to religion *Ignatius* calls εἴδωλα τινὲς καὶ μόρφωσις δόλιοι εὐσεβεῖς τοι *dissembling actours of devotion*, not *real Christians*: such are the *decoys* in *religion* which the *Devil* sends abroad to bring others into his *net*.

As

As *Jehu* boasts to *Jehonadab* of the uprightness of his heart, *Is thy heart right, says he, as my heart is with thy heart*: And then *birds* of a *feather* must *fly* together: up into his chariot he takes him to see his *zeal for the Lord of hosts*: But alas! 'twas his own *secure establishment* he sought, by cutting off all *Ahabs* posterity: for notwithstanding his specious industry in killing all *Baals prophets*, he forsakes not the *golden calfs in Dan and Bethel, and takes not heed to walk in the way of the Lord God of Israel*: Criticks interpret μόρφωσις by σχηματισμὸς, which properly signifies the *fashioning of the mouth to speak or pronounce a word or dialect*. Thus there are those which can get (as they account it) the *tone* of *Saints* and *speak demurely*, they will avoid the *language of Ashdod*, and counterfeit *Jacobs voice*, but look to their *actions* and they have the hands of *Esau*. Such as these our Saviour mentions, *Mat.* 7. 21. They have got his name very perfect, *Lord, Lord*, say they! they double it with much seeming *zeal* and *devotion*: nay they plead they are *gifted brethren* too, they have *preach'd* or *prophesied* in his name and have done many *wonderfull works* δυνάμεις πόλλας many *works of power*; besides their μόρφωσιν they have δύναμιν too, such *works* as made all their *proselytes* stand and admire them; yet *Christ* will profess he *never knew them* because *they work iniquity, they do not the will of his Father which is in heaven*.

And this leads me to the second word δύναμις αὐτῆς, what is meant by the *power of Godlinesse*: which is nothing else but the *energetical force* and *vertue* of it exercised in our *lives*. 'Twas said of *Zeuxes* that he drew so lively a picture of a *boy*, with a bunch of *grapes* in his hand that the *birds* came and pecked at them: but he in discontent threw it into the fire, saying if the *boy* had been as lively drawn as the *grapes* those *fowls of prey* durst not approach so near it. Thus we may abound with *fruit* very lively *painted*, but the *birds of prey* the *prince* of the *air* will *peck* it, if we have not *life* in us, the *life* of *righteousness* to defend it. For indeed it is this δύναμις this *principle of power* which does distinguish between a *dead carcase* and a *living man*. Our *Saviour* compares *Hypocrites* to *painted sepulchres* beautified without, but within full of rottennesse. We may seem all fair and polish'd *Marble*, to have *Angels* and *Cherubs* in our faces; but without this lively faith, we are but the *Skeletons* of *religion*, full of *dead works*: We are but like *Ezekiels* valley full of *dry bones*, untill we have this δύναμις this *principle* of *life* within us, this *power* enabling us to *present our bodies a living sacrifice unto the Lord*, *Rom.* 12. 1. *By their fruits ye shall know them*, says our *Saviour*, speaking of *Hypocrites*, *Mat.* 7. 15. which are *Wolves in sheeps clothing*: There's enough

enough of μόρφωσις, the *shew*, they have dreſt up themſelves like *actours*. There's ἐνδύματα προβάτων, *they are in ſheeps clothing*. But there wants the δύναμις they bear no *fruit*. The barren *fig-tree* had *life* and *ſap* in it, and flouriſhed with *leaves* luxuriantly, or elſe *Chriſt* would not have expected *figs* upon it; yet becauſe it was *barren*, it was curſed: *cut it down why cumbreth it the ground?* It is not the pleaſing *verdure of leaves*, nor the promiſing *candour* of *bloſſoms* will ſerve the turn: If there be no *fruit*, nay if there be no *good fruit*, no *fruit* of *righteouſneſs*, there wants the δύναμις, we are *barren*; and if *barren* we are no better then *dead* in Gods eſteem. *Cut it up why cumbreth it the ground?* As *Pythagoras*, when any of his *Scholars* had forſaken his *School*, the *School* of *vertue*, had a κενοτάφιον, an *empty hearſe* carried about the ſtreets, and in a ſolemn *pageantry* they mourned for him. Doſt thou ſee *vice triumphant* marching top and top gallant, ſet out with all its *trickments* and *gayetyes* and inticing any of the *ſons of wiſdome*? O! think thou ſeeſt an *hearſe* carried before thee; ſuch an one is *dead*, he is departed; ὡς νεκρὸς πένθει, weep for him as for the dead: whatever μόρφωσις whatever *ſhew* he makes he wants the δύναμις there is no *principle* of *life* within him. And thus am I fallen upon my ſecond part before I am well aware of it, that in the *School* of *Chriſt* there

there are many *followers* which are no *Disciples*, many *pretenders* to, which are no *practisers* of *Christianity*: Many which *have a form of Godliness which deny the power thereof.*

For indeed, *holiness* is so beautifull, that whosoever looks upon it must fall in love with it, and the *Commandments* are so *just* and *good* that we should fall from the *reason* of men if we did not approve of them; which makes the worst of men put on μόρφωσιν, a *shew of goodness* if not to please themselves, yet thereby to make themselves the more *welcome* and *gracious* to others; For this reason *Satan* transforms himself into an *Angel of light*, that he may the more successfully practise his *deeds of darkness*; And the first-born of *Satan*, *Simon Magus*, stiled himself μεγάλη δύναμις θεῦ *Act.*8.10.*the great power of God*, when he spake of that *power* by which he practised *sorcery* and *inchantments*. And I doubt not but *Jannes* and *Jambres* (which follow here in this *chap.*) pretended to as *divine a vertue*, although they *withstood Moses* and *resisted the truth*, or else they could never so effectually have *hardned Pharaohs heart*. As for those that dare *sin with a witness*, and stare heaven in the face whilst they *boast* of their impieties, they do more then the *works* of their *father the Devil*: for that *Prince of the air* casts a cloud before his

his *black* actions: his very *thunder* hath some *lightning*: but these hasten upon themselves the *day of judgement*, and they themselves bring to *light* their own hidden things of *darkness*.

Yet though *vertue* be so admirable and attractive, she is seated on so craggy a rock that it is hard to climb to it: 'Tis a very narrow *gate* opens to her *palace*, and we must strip our selves of all our *incumbrances* how *gay* or *brave* soever they are, if we would croud in there: The *Camel* must take away the *bunch* of his back if he would enter the *needles* eye. The *young man* in the *Gospel* with many possessions must sell all that he hath and give to the poor, if he would follow *Lazarus* into *Abrahams* bosome.

Nay further yet, the most *indeared affection*, the most *darling lusts* must be rooted out, the *right eye* must be *pluck'd out* and the *right hand* must be *cut off*, or we shall finde no entertainment there; And this makes us unwilling to be at the charges to purchase *real goodness*, if we can but *wear her cloth*, or *be of her livery* 'tis sufficient. Let poor distressed and despised creatures *the filth and ofscouring of all things* περικαθάρματα and περιψήματα, such as have lived to be weary of all things, and all things weary of them, let such begin the work of *mortification*, and *crucifie the world unto themselves*

selves with the flesh and the affections and lusts: Let us injoy the *earth*, and the *fulness* thereof, which *God* hath given to the sons of men; and shall we neglect these gifts of *God*? shall we endanger our selves by a perrilous wading over *Jordan* in hopes of an inheritance in *Canaan*, when the fruitfull plains of *Gilead* are before us? *poteris tutiùs esse Domi.* 'Tis better to injoy the *creature*, and keep a *good house*, which may beget the repute of *hospitality*, and set the *poor* on work although thou pay him small wages besides the *bread of affliction*, and keep a *Chaplain* (like *Bias's fatted mule*) whose looks have *religion* enough for all the *family*; and build *Hospitals* that men may *see thy good works*, and so perhaps be incited to *glorifie thy father which is in heaven*. This is much a cheaper way to keep our *gain*, and yet make a fair *shew too*, without contending so eagerly and desperately *for the power of Godliness*.

Add to all this, that this δύναμις cannot be obtained, without encountring with ἐξουσίαι *powers* that will over power us without the Almighty *power* of *God* to support and back us. Even *Principalities* and *powers* and *rulers* of *darkness in this world*, and *spiritual wickednesses in high places*. And this potent *enemy* hath *scaled* our *battlements*, this *strong man armed* hath got possession of the *house*, he hath seized upon the *cinque-ports of our sences* and there gives the

word

word of command, and orders all our actions: Nay he executes and performs them himself, he does ἐνεργεῖν, *the spirit works in the children of disobedience*, *Ephes.* 2. 2. He *sees* in our *wanton eyes*, he *hears* with our *itching ears*, he *tastes* with our *curious palates*. And *turpiùs ejicitur*, he knows its more disgrace to be dispossest and thrown out then never to have gotten possession; Therefore when a *stronger then he comes*, even the *power of God* to set up this *power of Godliness*, he fortifies himself with all his might and loses by inches what he hath gotten. Sometimes perhaps he sets up *Gods colours* on the *wall*, a *form of Godliness*, but it is but to *betray* others and to make them believe the *city* is not taken, when indeed it hath no δύναμις no *power at all*.

Besides all this; consider how agreeable *sin* is to our *corrupt* nature, there is ὑπερίστατος ἁμαρτία says the Apostle, *Heb.* 12. and the 1. *sins which do easily beset us*; which finde many plausible *pretences* to ingratiate themselves with us: Nay some which are *drest up* so like unto *vertue* that we our selves cannot distinguish between them, some that get into the *train* and the *retinue of Godliness*, as *hatred to our brother* attends upon *zeal to Gods honour*, *vain glory* waits upon *hospitable charity*. So that when we open to entertain the one, the other too often *creeps* in with it, which make a *Christians* life checquer'd,

Sable

Sables and *Argent* are quartered together. Seeing then, that *malum est ex quolibet defectu, bonum non nisi ex causis integris*, whatsoever is good must be *intirely* so, when any evil *circumstance* is enough to *deprave* an action and weaken the *power of Godliness*, no marvail if throughout the world we see so much *shew* and so little *substance*.

And truly most men make it their work to live up to *opinion*, not to *reality*. *They come unto thee as my people cometh* (says the Prophet, *Ezek.* 33. 31.) *and they sit before thee as my people, and they hear thy words, but they will not do them.* They *come*, and *sit*, and *hear*, here's formality enough; and thus far, we are for them: And yet they are not Gods people: And would to God all would follow them *thus far*: There are too many amongst us that will not *sit*, as *Gods people sit*, with *reverence* and *adoration* and *fear* before the Lord their King. *Marlorat* interprets the *Formalists* in my text by a *Metaphor* fetch'd from *images* and *idols*, which have the μόρφωσιν the *resemblance*, but want the δύναμιν the *life* of what they represent: *which have eyes and see not, which have ears and hear not*: But these do *sit* and *hear*, that is the voyce of *man*, with the ears of their *body*, not the voyce of *God* with the ears of their *soul*. Indeed we live in age when ὅλον τὸ σῶμα is ἀκοὴ, the whole *body* of *devotion* and *religion* is *hearing*; like *Pliny's*

ny's monsters whose ears cover all their bodies. It is worth observing here that the *Prophets* complaint is not, they *kneel* and *pray*, but they *sit* and *hear*: although I know there is too much formality even in our *devotions* too: yet because *Gods* house is emphatically called an house of *prayer*, a devout deportment of our *body* there carries much of good example with it: were it they *sit* and *pray*, they would finde too many followers amongst us; who dare present themselves before *God* in our most *sacred* and *mysterious* parts of *publick worship*, in that unmannerly posture.

Our *Saviour* forwarning us of the practise of *Hypocrites* (which are chiefly designed here) in reference to the duty of *prayer*, *Mat. 6. 5.* describes them by two notable circumstances; The first is peculiar to them, *they pray standing in the Synagogues or publick assemblies*; The second they borrow from the heathen, in *using vain repetitions and many words*: And hath not this age justified their practise? where *kneeling* in the *Church* of *God* hath been changed to *standing* ἐν συναγωγαῖς *in comitiis*, in *assemblies* and *committees*; where *tautologies* of *Lord, Lord*, have been repeated as long as *Baals* worshippers cried out, *O Baal hear us*! 1 *King.* 18. 27. *from morning unto noon*. Mistake me not; I know a devout *repetition* in publick prayers does *inflame* our devotion: but to lay hold of the sacred name

of

of God till they can take surer footing and know what to speak next, if this be not βοσκηματα, I confess I know not the meaning of the phrase. The next duty wch our Saviour pitches upon, is that of *fasting ver.* 16. and although the adjunct to *Hypocrites* there σκυθρωποι *of a sad countenance* be fully made up in our ἀνήμεροι our *fierce men* (as I lately interpreted the word) yet *Isaiah* leavs these religious duties more directly at our doors, *Chap.* 58. *ver.* 4. *ye* (*fast says he*) *for strife and debate and to strike with the fist of wickedness*: We may all remember what horrid *murthers* and prodigious *rapines*, have been ushered in by this *religious pageantry*: so that if once they came, to an *in nomine Domini* a *seeking of the Lord*: the people were taught to expect an inundation of mischief overwhelming them.

It were no difficulty to run a parallel between *Hypocrites* practises and our own, in all those circumstances mentioned by our *Saviour*: But in one we do apparently fall short of this μόρφωσις of this *shew of Godliness*, even of the *Pharisees* themselves; For they hold it as a tradition of the Elders, not to *eat*, nor *drink*, nor *sacrifice*, with *unwash'd hands*; which was so general a practise among the *heathen* that I finde χερνίπτειν *washing the hands* in *Lycophron*, put for θύειν for *sacrificing*: But God knows, we do too often approach *Gods* altars without

wash-

washing our hands in innocency: nay αἵματι καὶ λύθρῳ πεπαλαγμένοι (in the Poets language) *besmear'd with gore and blood*: as if we were going to lay a *bloody sacrifice* upon *Gods altar*. And indeed so great enemies to *innocency* are we grown of late that we cannot indure any thing that is a badge of it: A *Surplice* affrights us more then *garments rolled in blood*: And if any *Minister* now should λευχειμοιεῖν (a custome (says the learned *Grotius*) among all nations, for those that officiate in holy offices to be clothed in *white*) I say, if any should appear like the *angel* at our *Saviours sepulchre*, *Mat.* 28. 3. *with raiment white as snow*; we are ready to cast durt upon it, and make it as *black* by our reviling as the *Prince of darkness*; as if the *power of Godliness* consisted in opposing all *shews* and *appearance* of it.

The ambition of *Satan* at first was to be *like God*: Now although he hath lost his *happiness*, yet he retains his *vice* still, he is as ambitious as ever to appear to be *like God*. The *sons* of *God* cannot present themselves before the *Lord*, but *Satan* will crowd in amongst them, *Job* 2. 1. And this *Prince of darkness* will work as wonderously in his *new lights*, as *Manoahs angel*, did in the *flame*, *Judg.* 13. 19. *Eusebius* tells us, that *Simon Magus* the first *Antichrist*, appear'd in all *power* and *signes*, and *lying wonders* διὰ τῆς τῶν ἐνεργούντων διὰ μόνων τέχνης δι' ἀμείς μαγικὰς ποιήσας *doing*

ing strange miraculous works by the power of the Devil; So that he was reputed a *God*, and had a *statue* erected to him by *Claudius* in *Rome* with this inscription, *Simoni magno deo, to the great god Simon*. And no wonder that *superstitious Rome* should do this, when even in *Samaria* where a *Church* was now planted, he was called the *great power of God*, *Act*.8.11. Nay πρῶτος θεὸς (says *Eusebius*) *the principal God*, as his strumpet *Helena* was πρώτη ἐννοια αὐτοῦ the first *cogitation*, the first *Minerva* of this *Jupiter*: This great *Impostor* to make his inchantments gain credit without control, makes a *shew* of *Christianity*, was baptized by *Philip*, & desires to buy from the *Apostles* the *power* of the *Holy Ghost*: Nay boasted (says *Irenæus*) *quod in gentibus quasi spiritus sanctus adventaverit*, that he had appeared as the *Son* amongst the *Jews*, that in *Samaria* he appeared as the *Father*, and in other *nations* came as the *Holy Ghost*. And truly although the *works* of the *spirit* differ from the *works* of the *flesh*, as much as *heaven* and *hell*, as much as *light* and *darkness*, yet many times they are drest up in such properties that they are mistaken one for another: How often doth *sensual lust* mask it self under a pretext of *love*? *voluptuousness* be reputed *joy*? *carnal security* be accounted *peace*? a *waiting for* a more sure and severe revenge be called *long-suffering*? ἀκκισμὸς *Tiberii* a *politick declining*, nay weeping to accept that which we do most ambi-

ambitiously affect (as the late *Usurper* did his *Protectorship*) be esteemed *meekness* and *moderation*? But however *we* may be deceived, *God* is not mocked. Whatever outward adornments there be, there is an ὁ ἔσω ἄνθρωπος *a man within*, a *hidden man of the heart*; which *God* sees, γυναικὶ κόσμος ὁ τρόπος καὶ ἡ χρυσία *'tis the ornament of a meek and quiet spirit, which is precious in Gods sight*, 1 *Pet* 3.4. For however the *leaven* of the *Pharisees* which is *Hypocrisie* may puff up some & make them swell; a *Christians* vertues must be like his charity, *good measure, pressed down, shaken together* and *running over*. In a word to the *form of Godliness* he must add the *power thereof*.

Hitherto we have shot at *rovers*; let us now take *aim* in the application, and see whom this Doctrine *hits*. And here give me leave to free my text from the injuries of those who make it a *Mount* from whence they batter all *Christian Liturgies* and *established services* of the *Church*; and very zealously (without knowledge) from hence rail at all *forms of Godliness*, as if they were inconsistent with the *power thereof*: sure if the study of the *Oriental* tongues had not made these *Rabby's* forget *Greek* and all *politer learning* they would have known that there is a vast difference between μόρφωσις a *form* or an *appearance*, and θεσμος a *form* or *established order*: But indeed, by mistaking this μόρφωσις, they have brought in a strange Metamorphosis, a

confusion and *disorderly transformation* in the *Church of God*, crying out of *Babylon*, they have builded another *Babel* where *hearts* and *mindes* as well as *tongues* have been divided in *Gods service*: whilst one is for a *powerfull Paul*, another for an *eloquent Apollos*, another for a *confessing Cephas*, who is for *Christ? For Christ is not divided*, 1 Cor. 1. 13. Nor must his *service* be. For Christians must endeavour to *keep the unity of the spirit in the bond of peace. Eph.* 4. 3. I should write *Iliads* after *Homer*, should I go about to plead for that excellent and devout *form* of *worship* established in the *Church* of *England*, which hath found such eminent and learned *assertors*, both in the last age and this, that should I presume to add any thing, I must needs make it *go less*, and derogate from it by falling short of what hath been published by others. Onely I beseech those men which are oppugners of all *set forms*, seriously to consider, that since the first *Chaos* of confusion when darkness covered all, nothing hath been or can be absolutely without a *form*; not an *unlick'd bears whelp*, not their own *conceiv'd ex tempore* prayers, not their very *directory* but hath a kind of *form* such as it is: And I dare appeal even to the interested parties themselves whether such *forms* as are *shuffled* together by *chance*, or such as are most *refined* and *polish'd*, do best become the *beauty* of holiness. Add to this: who prays most *believing-*

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ly and with a fullest assurance of obtaining what he prays for? whether he that hath *deliberated* upon, and ponder'd with his *heart*, the petitions which he offers with his *mouth*, or he who must either by an *implicite* devotion give assent to all that comes from the mouth of a *gifted* brother; or suspend his *Amen*, when he hears any thing that is inconsistent with *reason* or the rule of *faith*? Whilst still the gaping *hearers* are as much, nay more stinted by such *conceived* prayers then they are by any *printed forms* before them. So that 'tis not a *form*, that can be cavil'd at; but because it is *commanded*; when that very *command* lays the highest obligation upon us to that *form*. *Obedience* (*says Samuel*) *is better then sacrifice*, 1 *Sam.* 15. 22. The *Levitical* law commanded that the firstling of an *ass* should be redeemed with a *Lamb*: shall we in the contempt of this command, break the *lamb's* neck and think that an *ass* is a more proper offering for the *Temple*.

When the *Temple* of *Jerusalem* had been shut up, and the establish'd *worship* forbidden there, whilst the *high-way religion* of *Dan* and *Bethel* was onely countenanced, God by the *prophet Jeremy* in the days of good *Josiah* indeavours to reduce these wandring sheep, *Jer.* 6. 16. *Ask for the old paths* (says he) *where is the good old way, and walk therein; also he set watchmen over them, saying hearken to the sound of the*

trumpet, (that trumpet which was of Gods appointment *Numb.* 10.) *but they said we will not hearken.* And what was the event, but in the next generation they were swept away in the *Babylonish* captivity, much of this storie is ours: We have heard the *calfs* of *Dan* and *Bethel bleat* lowder then the *milch* kine which drew the *ark* could *low*; and the *trumpets* of war have drowned the *silver trumpets* of the *Sanctuary*. But now by the infinite goodness of God, we hear in the days of our *Josiah* those *trumpets* sound again, and this is the tune they sound, *Ask for the good old way, and walk therein.* If we like *Israelites* obstinately refuse to obey this call and voyce of *God*, take heed of a final captivity, For believe it, Brethren, none run faster to *Rome*, then those that seem to make most hast from it: And gross *Idolatry* may, and (I fear) is then committed when we cry out most *zealously* against it. There may be *worshipping* of *imaginations* as well as *images*, and as they break the second commandment who do worship *false Gods*, so do they likewise who worship the *true God* in a false manner. The one setting up *idols*, give them part of *Gods* worship; the other keeping back a part of that which the Church requires make *idols* of themselves.

As for that pitifull objection, that our *English service* is a collection out of the *Popish ritual* or *Mass-book*; I beseech you know, that there were

were *Liturgies* in the Church of God before ever the *Mass* had a name or being; and there was *Rome Christian*, the Church of *Christ*, before there was *Rome Papal* (as ye count it) the seat of *Antichrist*. Now when the *mystery of iniquity* did begin to work, the old *Liturgy* was not abolish'd but interlined and blotted with new corruptions: which *stains* being wiped off the *frame* and *body* of it was as beautifull as ever. This then was the work of our most religious *reformers*, to *melt* it down to its first *purity*, and *refining* it from its *dross*, to retain nothing but either what is *Scripture* or deduced from it by the *opinion* and *practise* of the *Holy Catholick* and *Apostolick Church of Christ*; which thus reformed hath been signed by the attestation of religious *confessours*, and sealed by the blood of glorious *Martyrs*, those triumphant and undaunted *Vancouriers* of our religion who have felt the overflowing joys and *power of Godliness* in using the *form* thereof.

But secondly, in the fear of *God*, Brethren, suffer a word of *exhortation*. And here I beg leave of my reverend brethren of the *Clergy*, to press this home upon them. *Bullinger* is of an opinion, that you are principally intended in this text, you which are *instructers of the foolish* and *teachers of babes*, *Rom.* 2. 20. and have μόρφωσιν a *form of knowledge* (the word of my text) Oh labour for the *power* of it. Let your lives confute

gain-sayers. Ἅμ' ἔπος, ἅμ' ἔργον, let your lives write a comment upon your *Doctrine*; and be an *example to believers* (as S^t. *Paul* exhorts *Timothy*, 1 *Tim.* 4. 12.) *in word, in conversation, in charity, in spirit, in faith, in purity. Epictetus* laughs at some who were *Philosophers* ἄνευ τοῦ πράττειν μέχρι τοῦ λέγειν *drest* up in their *beards* and *gowns*, but *uncase* them, under that *vizard* you should finde licentious *Poets*, *debauchers* of youth and corrupters of sober principles. But what need I trace the lives of *Heathens?* when S^t. *Paul* (in the next words to my text) observes those in the bosome of the *Church*, who under this pretence and *form of Godliness creep into houses and lead captive silly women.* What use hath been made of *Pulpit holiness*, we all know, where an opinion of *zeal* and *sanctity* once gain'd hath been *gloss* enough to set off the foulest and the blackest *actions*; and they which have seemed most devout on the *Sunday* in the *work of the Lord*, least they should seem to do it *negligently* the week after, have *dipp'd* their *black* coats in *blood.* My dear Brethren, those men now call you *formalists*, formalists for your *habits* as well as your *way* of *worship.* O, shame not your cassocks; be like *Simon* the son of *Onias*, *Ecclus.* 50. *make garments of holiness honourable*: some of your coats too have had a *tincture* of *blood*, the *blood* of *suffering*, as *Josephs* had; Oh stain them not, that at the first sight your

your father may say, *this is my son Josephs coat*; Remember upon *Aarons* robe there was imbroydered round about the hem a *bell* and a *pomgranate*, a *bell* and a *pomgranate*; the sound of one is good, but the *fruit* of the other feeds more. Gods *herald* ought μυθων τε ῥητὴρ ἔμεναι πρηκτῆρα τε ἔργων he must *do* as well as *speak*, or else he's but the *shadow* of a *preacher*: for *words* are but the *shadow* of *deeds*, says *Democritus*: We know whose *motto* it is, and from whom he borrowed it, *non magna loquimur sed vivimus*: We do not *speak* well, but we *live* well. Let others triumph in their *volubility* of *tongue* and *smoothness* of *language*, let them enjoy the reputation of *gifted* brethren, and let their mouthes overflow with the *inticing words of mans wisdome*, As for us, Brethren, *Vivamus* let us *live Christians*, let Gods *Commandments* be the *text*, and our *lives* the *Sermons* on it.

The *Priest*, says our English laws, is daily bound to say *divine service*, unless he be otherwise lawfully let and hindred: I confess of late we have had too great and invincible *hindrances*: The *paths* to Gods *Temple* have been so overgrown with *briers* and *thorns*, that we can hardly hit the way thither now. The mercies of *God* under the government of our most religious and gracious *Soveraign*, have begun to *pave* the *way* again, and *opened* the prison doors out of the *house* of bondage to his service which is perfect free-

freedom, and we hope ere long the sons of *Aaron* will learn to attend upon the *morning* and *evening sacrifice*. And wilt thou so often dare to call upon *God* by the name of, *Our father which art in heaven*, when thy actions speak thee to be the *child* of *wrath* and *son* of the *Devil*? wilt thou say, *O Lord open thou our lips*, when thy mouth is used to do the *Devils drudgery* in blaspheming the holy name of God? Wilt thou cry *Gloria patri, &c.* when thou art plotting and contriving those things which may most dishonour him? 'Tis S^t. *Paul*'s command, 2 *Tim.* 2. *ver.* 19. *Let every one that nameth the name of Christ depart from iniquity.* Sirs religion hath taught us more then barely to *name* the *name*, it obliges us to pay *adoration* to the holy *Name*: and shall we imitate the accursed *Jews*, that bowed their knee to *Jesus*, and spit him in the face? shall we tread the steps of the *Tyrant Herod*, who *pretended* that he came to worship the *holy Infant* when he intended to kill him. For every scandalous sin which sticks a *disgrace* upon our *profession*, is another stab or wound given to our blessed *Saviour*.

'Tis the duty of all men to avoyd sin; but the *Priest* which compasseth Gods altar must avoyd the *very appearance of evil*. When *Aristippus* was perswaded once in a frolick to dance at a *Bacchanal* he did θώλυν ἐνδύναι ῥόλην, he put off his *Philosophers robe*, and put on an *effeminate*

nate habit, least his profession might suffer by his laciviousness. O, Brethren ye have found that there are many whose daily work is to throw *durt* upon you, and make *spots* in your *black coats*, and then (as if those *spots* were *leprous*) they have pretence enough to *cast you out of the Synagogues*: And that they may *kill* your *names* if not your *persons* they will write *volumes* and *Centuries* upon you. If there be any here that have outlived such disgraces, make I beseech you, your indeavour to be so eminent in the exercise of *vertue* which is truly the *power of Godliness*, that your enemies in the gate may see and confess, that whom they called the *scandalous*, are the *scandalized* Clergy.

And yet the *Clergy* are not concern'd alone; the *Laity* have a share in this exhortation. Many among you I know there are who are least for *form*, and cry up most the *power of Godliness*. Take heed, I beseech you least what you think to be the *power*, be not onely μόρφωσις a *form* and *bare pretence*: We have lived to see a generation of *rebellious people* (as *Isaiah* calls them *Isaiah* 30. 10.) which *have said to the seers see not, and to the prophets prophesie not unto us right things, speak unto us smooth things, prophesie deceits*: And hence have we had so many *blinde watchmen* (as it follows *chap.* 56. *ver.* 10.) *seers* which have *beams* in their eyes and yet will be casting out *motes* out of their brothers, as our Saviour

viour describes *Hypocrites*: *Neglecting* the *Ordinances*, and *superstitious will-worship* (as they call it) and a *cursed neutrality* or *lukewarmness*, and such motes as these, are knock'd down in every Sermon with much *zeal* and *devotion*; but the beams of *sacriledge*, and *rebellion*, and *murther*, have layn untouch'd for many years; these have been *prosperous* and *thriving* sins and almost *adopted* into the number of *vertues*: Thus do the *prophets prophesie falsely, and the people love to have it so.*

But consider it, I beseech you, seriously, that *religion* ties you up to an equal observation of all *Gods* Commandments: And if you finde a *convenience* in the sixth, seventh, and eighth Commandment, for the preservation of your persons and your proprieties, all the reason in the world obliges you to obedience to the fifth, *to honour the King*, under whom you have that protection: Consider withall that *holiness* and *righteousness* never are disjoyned. And this εὐσέβεια this *Godliness* in the text cannot consist without σέβασμα a *sacred adoration* and *reverence* before him, in a religious observation of his *holy days*, and awfull respect to his *holy places*, and a reverential esteem of *holy things*: Whatsoever is once made an ἀνάθημα, an *oblation* to the Lord, such as *Church-lands*, *Church-stock*, *Church-utensils*, leaves the person that shall so sacrilegiously prophane it, an ἀνάθεμα indeed, an

an *accursed person*. And they that thus *make much* of *Godliness*, that is, much gain by it, *make* but *little* of themselves: For though they rob *God*, they cannot rob the *Devil*, he will claim his due: he is that *mercileſs servant* that will one day take them by the *throat*, and claim the utmoſt farthing. Neither will one ſingle act of εὐσέβεια, this *Godliness*, ſerve the turn: there muſt be δύναμις αὐτῆς the *power of it*, a *power* of *doing* it and of continuing ſo *doing* too. The *lamps* of the *fooliſh Virgins* made as great a *blaze*, and burnt as clear, as the *wiſe* ones did. But they would ſoon go out, they wanted *oyl* in their *veſſels*. Oh, Sirs, labour to get *oyl*, the *oyl* of *Gods Holy Spirit*; labour to fill your *veſſels*, your *hearts* the ſeat of *life*, your *heads* the ſeat of *reaſon*, fill up your *wills* and your *affections* with it, ſo will *your light ſhine before men*: This *oyl* will *blaze* in your *eyes*, 'twill be dropp'd into your *ears*, 'twill *flow* out of your *mouthes*: 'twill *ſupple* your *tongues*, that *asking* you may *receive*; 'twill *ſupply* your *lamps*, that *ſeeking* by that light ye may *finde*; and it will make *glib* heaven gates, that *knocking* they will be opened unto you. In a word if you thus put your *power of Godliness* into a *form*, and actuate your *forms of Godliness* with the *power* you will proceed from one degree and meaſure of *Godliness* to another, till you be made perfect in that ſtate where there is all *form* and *comliness*, all *power* and *vertue* of it in the higheſt heavens.

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The last use should be S^t. *Pauls* words which follow in my text, *From such turn away*: Touch not such *pitch* lest thou be *defiled*. But for as much as onely our *High Priest hath been separate from sinners, Heb. 7. 26.* that is from the corruption of their *manners* not the conversation with their *persons*. For as much as the *wheat* and *tares* must grow together in the *field* of the world till the day of *harvest*, (whatever was dream'd by the *Catharists* of old, or the *Anabaptists* of late,) I shall therefore forbear that, and close all with a word of concernment to this days solemnity.

And here, ye *reverend* and *learned fathers of the law*, I shall be as brief as the knowledge of mine own *weakness*, and your *worth* does oblige me. It may be expected that out of my text, I should prepare you a *Calendar* of *prisoners*; of such as are *proud, blasphemers, disobedient, truce-breakers, false accusers, incontinent, fierce, traitors, high-minded, heady*, and the like. But this were to tell you what *others* are, not what you ought to be *your selves*. And there is something in the words which doth more immediately concern you, which at first ingaged my meditations upon this text. It was said of old, πάσ ἀρετη was συλλήβδην ἐν δικαιοσύνη, *all vertues are complectively in justice*; and the *hinges* upon which the two *tables* of the *Covenant* hang, are so *jointed* and *riveted* into one another, there is such a connaturality be-

between *holiness to God*, and *righteousness to man*, that they are inseparable. If so; that exhortation follows as a naturall *corollary* to my text; Take heed of using a *form of justice*, but *denying the power thereof*. It was the prophetical complaint, of the greatest sufferer by the malice of *Devils* and wicked men that ever was murthered since our *Saviours* passion, that blessed *Martyr* our late dread *Soveraign L. the King, that his enemies (to appear more solemnly cruel) would in those greatest Formalities seek to add (as those did that crucified Christ) the mockery of justice to the cruelty of malice: For that he might be destroyed as with greater pomp and artifice, so with less pity, he foresaw that it would be but a necessary policy, to make his death appear as an act of justice done by subjects upon their Soveraign, who being sworn and bound by all that was sacred before God and Man, to endeavour his preservation, must pretend justice to cover their perjury*. And some of us may remember that in those prodigious *tribunals* erected in despight of all *Law*, both *Sacred*, *Common*, and *Civil*, called the *High Courts of Justice*, after the *nigrum* Θῶτα, the *Clancular Chamber-vote*, of who should be *offered up* and who *acquitted*, there followed the solemn *pageantry* of bringing the accused person upon the *Stage*, as if the *merits* of his cause should *impartially* be heard, and he be *judicially* proceeded against. *Ahabs* coveteousness and *Jezabels* cruel-

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ty had appeared too open, and unmask'd, had there not been a *solemn fast* proclaimed, in which *Naboth* must be set on high, and *false witnesses* sought out to accuse him. And this proved so *thriving* a wickedness, that it hath been too much practised ever since. But *my Lords*, as you tender your immortal souls take heed of making *justice* do the *drudgery* of private *revenge*: However ye are called *Gods*, remember ye shall *die like men*: And whilst you live take not *Gods* work out of his hands; *vengeance is mine, I will repay, saith the Lord.* 'Tis *Seneca's* rule, *non ex formula sed ex æquo & justo judica*: the *scoles* which hang upon the *beam* of *justice* are *equity* and *right*: A *judge* must be swayed by no by-respect: He must be like *Melchizedeck*, not onely in *name the King of righteousness*; but in *nature* too: he must be ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος *without father, without mother, without descent*: with *Saturn* the first *Lawgiver* of *Crete*, he must eat up all his *children*, not out of *cruelty*, but *impartiality*, he must know no relations.

Plutarch tells us of a Statue of *Jupiter* without *ears*: which denoted *justice* (says he) which must not be held by the ears by any *formal* accusation. And indeed if it were enough to accuse, no man could be innocent. Not an upright *David* can avoid *false witnesses*, wch *lay to his charge things that he knew not*. But *my Lords* I am so far

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from wishing a *mutilation* of *justice*, that I pray it may never want two *ears*, of an equal size; that the *Defendants plea* may finde as much room as the *Plaintiffs accusation*. Let it be quick-sighted too, to discern what it sees with the *eyes*, not what it *feels* with the *hands*. Let it be ܐܒܢܐ a *touch-stone* to distinguish between *gold* and *dross*, not pardon *ravening vultures* which bring *plundered meat* in their mouthes and punish *innocent doves* which have onely *sighs* and *groanes* to relieve them.

My Lords you sit here now by a full *Commission*, and can answer to captious questions of *Scribes* and *Elders*, if they shall dare to ask you as they did our Saviour, *Mar.* 11. *ver.* 28. *By what authority do you these things? and who gave you this authority?* You come not here to publish any *Manliana imperia*, any *Tyrants* decrees, or *Usurpers instruments*, any *Draco*'s laws written in blood: You are sent by a *Prince* whose mercifull condescentions have made him less a *King*, less absolute, that they may make us more *subjects*, more obedient. And as our confidence is that our good *Jehoshaphat* hath sent us judges which have *the fear of the Lord before their eyes, with whom there is no respect of persons nor taking of bribes*; so if you should fail of that trust, you would prove the great-

est *traytors* of all others, you would pull down that *throne* which is established in righteousness.

My Lords the law (of which you are the mouthes) is the *line* and *rule* of our actions: Oh, I beseech you μὴ κινεῖτε γράμμην, *remove not the line*, do not *set it in* nearer to some and remove it *farther back* from others. 'Twas a severe reproof that *Anacharsis* gave to *Solon* when he told him that his laws were ἀραχνίοις ὅμοιοι like to *spiders webs* which intangled little flies, and sufferd great ones to break through them. It is an old tradition, that our English *Forum*, *Westminster Hall* is roof'd with *Irish* wood, which will harbour no *spiders*. Oh, let not the floor, the *Courts of Justice* there be full of *Cobwebs*, to intangle poor innocent ignorant wretches with *niceties* and *formalities*, which those with *strong backs* easily break through. God does so often and so passionately recommend the *poor mans* case to your Patronages that methinks in one place he seems sollicitous, least *pity* should make you *partial*, *thou shalt not countenance* (says he) *a poor man in his cause*, *Exod.* 23. *verse* 3. that is; if he be *querulous* and *vexatious*, and he that dares not *steal* because of the law, shall under the cloak of poverty *steal* by the law, and *live* by *rapine* and get what he can from o-

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thers; because he hath nothing to lose himself: *Suidas* tells us of a King of *Tenedus* who ordain'd that an *Officer* should stand behinde the *Judges* back, holding up an *hatchet* pointed forward, as well to terrifie vexatious *informers* and *false witnesses*, as to let the *Judge* know that he was mortal, if he should under the *pretence* and *form* of *Justice* wrong the innocent.

But here, I humbly desire not to be misconceived. I am far from closing with the *Fanatical* whimzes of some amongst us who cry out of all *forms* and *legal proceedings*, because grounded perhaps upon *Norman* customs, or couch'd in a *language* not understood by every high-shoon delver, or whistling carter. That sad and deplorable *inter-regnum* (if I may so call it) which we had, when *there was no King visibly reigning in our Israel, but every man did that which was right in his own eyes*, gave us a taste of those innumerable contentions which would arise by translating the body of the *law* into the *English* tongue: when every man would be *Plaintiff*, *Attorney*, *Counsellour*, and he hopes *Judge* too in his own case. Αὐτὸς ἑὼν ἐρέτης, αὐτόσολος, αὐτόμαλος νῆυς. I reverence those of the *long robe*, and do know that they are the best *Protectours* of our properties, and estates; their abilities smell of the *lamp* in those knotty and irksome studies

of the *laws*. But Gentlemen I wish there were not so many *left-handed Calius's* among you; whose excellency lies in *palliating* a foul cause or *blackning* a fair one. 'Tis a common saying and too much made use of; that *a bad cause had need of the best Oratour, for a good one will defend it self*. And if any thing can stick a disgrace upon the *law* 'tis this; that after *equity*, and *right*, and *reason* have adjudged a cause, it may be retrived by picking out some *punctilio* wherein there hath been a miscarriage in the *prosecution* and *formality* of it. But remember, that *God standeth in the Congregation of the mighty*; he stands in it, and over it too (for so the word imports) he does *præsidere*, he is *president*, he is *Lord chief justice*: he is *judge among the Gods*: judges them here, by a secret *sentence*, *their consciences either accusing or excusing every one*: And will judge them hereafter, when he hath arrested them by his *Bayliff* death: when the *Devils* will be *Plaintiffs* and the *Angels Defendants*: At that great *Assize* I mean, when at the sound of the *trumpet we shall all appear before the judgement seat of Christ, and every one shall receive the things done in his body, according to that he hath done, whether it be good or evil*. God fit us all for that account, *&c.*

Sam.

Samuel's Circuit,

THE

THIRD SERMON.

Preached at the Assizes at St. *Edmunds Bury, July* 29. 1661. At the request of Sr. *John Castleton* Baronet, High-Sheriff of the County of *Suffolk.*

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1 Sam. 7. 15, 16.

And Samuel *judged Israel all the days of his life.*

And he went from year to year in circuit to Bethel, *and* Gilgal, *and* Mizpeh, *and he judged Israel in all those places.*

THE *Government* of Gods own people, was at this time committed under him to *Judges*; neither so loose, that every man durst do what was *right in his own eyes*; nor so strict, that any man did what was *right in Gods eyes*. A *Monarchick* Government it was, where *one* ruled alone: but whether it was all one with the *Regal*, which succeeds in the next chapter, and was differenced from it but in name; or onely a *Præcursor*, an *Usher* to it, I will not here determine. *God* had run through many *changes*; from *Captains*, he had given them *Judges*, then *Priests*; then *Judges* again: as if he did contrive by ex-

perimenting ſeveral *forms*, how he might beſt *protect* them. And now the beſt of *Magiſtrates*, *Samuel*, ruled the worſt of *Subjects*, *Iſrael*: whether we conſider their ſeditious mutability and deſire of *change*, in the next chapter; or their idolatrous worſhipping of *Baalim* and *Aſhtaroth*, in the former: which cauſed the anger of the Lord to break out upon them, inſomuch that he *forſook the Tabernacle in Shilo*, *Pſ.*78.60. and ſuffered the *Ark* to be captivated by the *Philiſtines*: the *husbands* are ſlain, and the *wives* miſcarry, and the children are named *Ichabod*: for *glory is departed from Iſrael*. 1 *Sam.* 4.21.

Yet the *Ark* (even during the captivity of it) had power enough to triumph over *Dagon*, and made thoſe of *Aſhdod*, *Gath*, and *Ekron* ſmart for their ſacrilegious uſurpation.

But at *Samuels* appointment, the people aſſembled at *Mizpeh*, and *drew water*, the tears of Repentance, from the royll'd fountains of their hearts, and *poured them out before the Lord*, and *faſted*, and *confeſſed* their ſins: And then the *Lord* looked down in mercy upon them, and *diſcomfitted* their enemies, who are ἐμβεβρονταιοι *thunder-ſtrook*, aſtoniſhed; *God thunders upon them with a great thunder*: He ſent--*humanas motura tonitrua mentes*: He diſcharged the Cannon bullets of heaven againſt them, which *ſmote them until they were all deſtroyed*. And that their late *Ataxy* and confuſion might be redreſ-

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sed by the happy establishment of a *settled government*, he sets up *Samuel* over them, *who judged Israel all his days; and went from year to year in circuit to* Bethel, *and* Gilgal, *and* Mizpeh, *and judged Israel in all those places.*

'Twere too disingenuous to mistrust your application: *Mutato nomine de Te---.* This is *Englands* story; *Israel* is but our Looking-glass. We have served *Baalim and Ashtaroth*, even *worshipped our own inventions:* we have *kicked at Gods sacrifices and offerings, which he commanded in his habitation.* 1 *Sam.*2.29. We have prophaned the service of his sanctuary, and polluted Gods holy Ordinances. Therefore hath our *Ark* been taken, and our *Eli*'s have fallen backward and broke their necks: Our *maidens have not been given in marriage*, and our *women* have miscarried, and their children named *Ichabod*, because *our glory is departed from us.* And, notwithstanding that the *Philistines* have gotten but little advantage by seizing upon our *Ark*, for even during the captivity of it, the *Dagon of the times fell down before it:* and the sacrilegious *Ashdodites*, and *Gathites*, and *Ekronites*, who thought to have made it their own possession, found the hand of God heavy upon them, *Hæmorroide*, they have voided blood enough; *& propensione intestinorum*, and well might they want *bowels*, who before shewed no *compassion*; And the prophane *Bethshemites*, who being common persons

sons durst pry into those sacred *Mysteries* have been smitten with *blindness*, a spiritual blindness, for all the pretence of *New Lights* within them: yet hath it been more then seven months, more then twice so many years before our *Ark* could be brought home to *Kiriath-jearim*, the house of God. But upon the assembling of the people at *Mizpeh*, and *drawing of waters*; *waters* either an embleme of their *faith*, for the forgiveness of their sins, (as some of the *Rabbies* say the people cryed out here, *evanescant peccata mea ut hæc aqua, dele peccata mea*; let my sins glide away as this water, wash away mine offences:) or *waters*, a sign of *humility* (as another, *Certè nos sumus coram Te, sicut aqua effusa*, Lord we are but like water poured out before thee:) or *waters*, *è puteo cordis* (as the *Chaldee Paraphrase*) waters drawn from the wells of their hearts, in sorrow and repentance before the Lord: I say when the people *fell down* and *wept before the Lord*, God heard the *voice* of their *tears*, and exhaled them into *clouds* from whence he *thundred* upon our enemies: Even by a miraculous power from heaven he confounded them, that we may call the name of the place *Ebenezer*, and say, *Hitherto hath the Lord helped us*: He is *lapis adjutorii*, the *rock of our salvation*. And least the *thunder* that hath destroyed our enemies, might still present black *clouds* of horrour to us, lest the late confusions of war, should still obstruct

struct our quiet, behold, --*limina bellicosa Jani Justis legibus, & foro coronat*--: He hath *restored us Judges as at the first, and Counsellers as at the beginning.* Isa. 1. 26. Even *Samuels, which may go in circuit from county to county and judge the land in all those places.*

The words present you with the first pattern of an *itinerant Judge*; and in them consider these three parts:

1. The *Judge* himself, which was *Samuel*, whose *commission* was for *life*: *He judged Israel all the days of his life.*

2. His *Circuit*: *He went from year to year to Bethel, and Gilgal, and Mizpeh.*

3. The *Assizes* which he kept there; *He judged Israel in all those places.* These are the *stages* through which we shall drive in this hours discourse, which will not allow us time, to *lodge* in them, but onely to *bait* at them.

1. The *Judge* was *Samuel*: qualified for that dignity after an extraordinary manner: His extraction was from *Elkanah*, a Levite of *Ramah-Sophim*, so named (says *Vatablus*) because it was the habitation of *Prophets* and *Seers*, and such as were *Doctors* of the law. His mother was *Hannah*, a woman of a religious and a melting soul who notwithstanding the provocations of her rival *Peninnah*, (For, δίδυμα λέχεα (says the *Poet*) make ἔριν οἴκων, δυσμενέστατε λύσας *a divided bed makes a divided house*:) yet ceas'd she not, devoutly

voutly and constantly, to attend her husband to the *solemn feasts at Shilo*, there to beg of *God* a son, whom she might devote and dedicate to his *Service*. A *Nazarite* she will make him that *no rasor come upon his head*: I wonder whence the order of our *bald-pate Friers* came. The *Chaldee Paraphrase*, by adding one *Aleph* interprets it, no *terrour* shall come upon him; that is, he shall be free from the *commands* of men, to wait upon God, whose *service* is perfect freedom. And as she was free in promising, she was not slack in performing, but as God lent her a son, *she lent him back unto the Lord*, 1 *Sam.* 1. 28. *She restored the petition which God had given her*, (says the *Targum*:) and whereas other *Levites* were not admitted to their *ministrations* before twenty years of age; She *offers* him, *so soon as he was wean'd, to appear before the Lord, and to abide there for ever*, 1 *Sam.* 2. 18. And he whilst he was yet a childe began to *Minister*; that is, (says *Munster*) to *study* the *law*, and the *knowledge* of God, and to *sing divine service*, and to *play* upon *musical instruments*; (For such were made use of, in the service of the *Sanctuary*) being girt with a *linnen Ephod* ἐπενδύματι ἐξαιρέτῳ, with a *surplice* if you please; besides a *little coat*, ἐφεστρίδα, an *embroidered cope*, which his mother yearly made him, to wear upon the solemn *Festivals*, And I hope these garments were not *Popish* in those early days: For thus habited our little

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Chorister, daily attends upon the holy *Ministrations* in *Shiloh*.

And this was *Samuel*'s imployment, all the days of *Eli*: But when the *sins of the people had devoured their Judges*, *Hos.* 7. 7. when the *Ark* of God was taken, and old *Eli* (like the state of *Israel*) was *faln backward*, and had broke his neck; Almighty *God* to prevent the mischief of *Anarchy* and confusion, calls *Samuel* (now grown a man) to a new imployment; even to the exercise of *publick judicature*, which he continued till *Sauls* investiture in the Kingdome, during the space of thirty years. Indeed St. *Paul* in his sermon at *Antioch*, *Act.* 13. 21. drawing up a *Breviary* of the *Jewish story*, seems to blend both these *Governments* together, and assignes 40 years between them: That whereas *Samuel* exercising his *Prophetical* office, had at first govern'd *Israel* alone, and afterward ὑπὸ γήρως βαρυνόμενος, *declining under the great burthen of years*, he joined his *sons* in *commission* with him; after that, by *Gods* direction, condescending to the importunate desire of the people, whom he could not dissuade from their obstinate resolution, he anoints *Samuel* to be *King* over them: yet still, as a fait hfull *counsellour*, he ceased not to be assisting to him, till his death; which happned (say the *Hebrews*) four moneths before the death of *Saul*; So that *he judged Israel all the days of his life*.

And

And now the *linen Ephod* and *little Coat* is turned to a *purple Robe*; and the *Stall* in *Shilo* is changed to a *Seat* in the *gates of Ramah*, when he judged *Israel*; where if we look upon him under two considerations farther, I conceive the first part of the Text can point at no more: consider him then in his *Individuality*, and his *Personality*: His *Individual*; he was but *one*: His *Person*; this one was *Samuel*.

1. He was but *one*: For *God* is too much a *God* of *Order*, to prepare a *government* for his people with a face looking to *confusion*. The *Pythagoreans* thought *One* to be the *Deity*, but *Two* to be the *Devil*, because it first separates from *Unity*. And truly, what ever wild notions some fantastick *Commonwealths-men* have found out, to adorn the *Babel* of their *Oceana's*, or *Utopian* fancies; both reason and experience as well as religion teach us that those frames of *Government* stand surest which have but one *Basis*; those reel most which stand upon *many legs*. An unconstant cowardly *Christian* is called by St. *James* δίψυχος, *Jam.* 1. 8. one of *two souls*, *two hearts*; As if the more *hearts*, the less *courage*. I am sure the most tottering *states*, may be called δικέφαλα; the more *heads* the less *counsel*. Therefore, says the *wisest of men*, to whom you may add the wisdome of the *Holy Ghost*, *Prov.* 28. 2. *For the transgressions of a land many are the Princes thereof*. *Princes* shall I call

call them, or *servants set on horse-back*? such as have *spurgalld* this poor *jaded* Nation, where *Ambition*, *Rapine*, *Faction*, and the *study of parts*, hath rid us out of breath, whilst the multiplying the number of our *masters*, hath but increased the basenes of our *bondage*. Hereupon the *Philosopher*, after he had pondred the strength of arguments on all sides, draws up this conclusion, *Ethic. l.* 8. Βελτίστη μὲν ἡ βασιλεία *Kingdoms and Monarchies are the best of Governments*. But what talk I of *Philosophy*? when St. *Austin* convinces it to be the most *natural*: For whereas God (says he) created at first many *individuals* of all other kinde of creatures, as, many horses, many dogs, many birds, and the like, he made but one man, on whom by the right of *priority* all the *descendents* of that stock must depend. And *Herodian* gives this reason, Βασιλεὶ ἀνὸ Ζεὺς ὥσπερ αὐτὸς ἔχει μόνος, ὅτω καὶ ἀνθρώπων ἑνὶ δίδωσιν, as *God* alone is *King* in heaven, so he allots each particular kingdome upon earth to one particular person. *Haud bellè quædam faciunt duo*: Two are too many for some imployments; Observe I pray, in the several *changes* of the names of the *Jewish Government*; how God still avoyded *Polyarchy* and *Aristocracy*, when *Captains*, but one *Moses* in *temporals*, one *Aaron* in *Spirituals*; When *Judges*, but one *Othniel*; When *Priests*, but one *Eli*; When *Prophets*, but one *Samuel*: And when for their own ease, they

they joyn'd others in *commission* with them, they presently verged to corruption, and declined in their reputation. Thus fared it with *Hophni* and *Phineas* in the days of *Eli*: And good old *Samuel* found no better success in his two sons *Joel* and *Abia*: For besides the grievance which they brought upon the people, to travel to one corner of the land, to *Beersheba*, for judgement; the *Elders* of *Israel* had too just a complaint against them, that they *turned aside after lucre, took bribes, and perverted judgement.*

Let no man object (*my Lords*) that every *Circuit* now hath *two Judges*, and that you are of the *Quorum* of a numerous *commission*. All your authority flows but from *one* fountain: and although the *eyes* be *two*, blessed be God, there is but *one head*: Your commissions come now from *Gods vicegerent* our *Soveraign Lord the King*: not from that *Chimæra*, that many headed Fiction: The *Keepers* (shall I call them? or) the *Goalers of Englands liberties*. Not long since *England* might have cryed out as once the *Carians* did, πολλοὶ στρατηγοὶ ἐμὲ ἀπώλεσαν, *Too many Commanders have destroyed me*: But now εἷς κοίρανος ἔστω, εἷς βασιλεύς; *Blessed be God, that hath set his King upon his holy hill of Sion.* And I dare appeal to all sober-minded Christians, in the words of *Abimelech*, *Judg.* 9. 2. *whether is it better for you, that all the sons of Jerubbaal, which are threescore and ten persons should raign over*

over you, (and so many, they say, that *fag end* of that reproach of *Parliaments* consisted of) or *that one should raign over you?*

But secondly, consider the *Person*, and this *one* was *Samuel*; and this *Samuel* was a *Levite*, bred up in *Shilo*, where he *ministred* to *God*, before he was set over the people; and yet no scruple was made of the lawfulness of these *concurrent powers*: 'Tis strange that *Ecclesiastical persons* should by many in our days be thought so unfit for the exercise of *civil power*. *Eli* before him was a *Priest*, and so was *Phinehas* too, and yet he executed judgement upon *Zimri* and *Cosbi*, the two idolatrous adulterers. A thing never quarrelled at by any nations, *Christian* or *Heathen*, before our critical days, when the power of *Church-men* hath been suppreſt, that *Religion* it self might be the more easily prostituted to the spurious fancy of *vulgar* brains. The *Romanes* thought *Pontifex O. M.* was an embellishment of the *Imperial* titles. Before them, the *Aborigines* had both *powers* concenter'd in one person, *Rex Anius, Rex idem hominum, Phœbique Sacerdos*. So had the *Gracians* in their *Lycurgus* too. Before them the *Egyptians* united them says *Plutarch*, οἱ βασιλεῖς καὶ ἱερεῖς ὄντες, witness *Josephs* father-in-law, *Potiphera* the *Prince* or *Priest of On*, *Gen.* 41. 45. Before them, *Melchizedeck*, who *was King of Salem*, and *Priest of the most high God*. Thus by *Gods* own appoint-

ment, *Deut.* 17. 8,9. *the difficultest cases between blood and blood, between plea and plea, being matters of controversie, were brought before the Priests and Levites who must shew them the sentence of judgement.* And this was practised in *David*'s days, 1 *Chron.* 26. 29. when *Chenaniah* and his sons, of the tribe of *Levi*, were *set over Israel, for all outward business, in omni negotio divino & humano* (says *Vatablus*) *for officers and Judges.* The same we shall finde in the days of good *Jehoshaphat*, who *set of the Priests, and of the Levites, for the judgement of the Lord, and for controversies between blood and blood, between Laws and Commandments, between Statutes and Ordinances*, 2 *Chron.* 19. 8. And if the *Embassey* of the *Gospel*, be more honourable then that of the *Law*, let not the πρεσβεῦται the *Embassadours* be more dishonoured. Our *Samuels* are bred up in *Ramah-Sophim* too, in the *Schools* of the *Prophets*, and at the feet of *Doctors*: And as their education may intitle them to some *talents* of knowledge, some χαρίσματα, so pity it is that they should want the διακονίαι that they should be excluded those *offices*, in which they may improve them. *Samuel*'s first title I know, was to be set apart for the *service* of the *Tabernacle*, and he did not seek his *temporal* power, by any indirect, ambitious, or preposterous courses, but being called by *God*, he *judged Israel all his life time.*

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And if the favour and grace of the *Supream Magistrate* (which indeed is Gods call) shall call any *Clergy man*, to the exercise of any *temporal* power ; let us not quarrel at the preferment of a *Priest* (as in contempt we use to call them) for in such oblique descants, we glance at the *royal prerogative*, and either ty up the hands, or question the discretiō of our *Soveraigns*. And so much for the *Person* of *Samuel*, which *judged Israel all the days of his life.*

2. We have seen the *Judge* and his *commission*, proceed we now to his *Circuit*: *He went from year to year in Circuit, to Bethel, and Gilgal, and Mizpeh.* Indeed *Josephus* adds to the story, and says, that δὶς τῦ ἔτους ἐπερχόμενος τὰς πόλεις ἐδίκαζεν αὐτοῖς: *Twice every year passing through the cities; he sate in judgement there.* I confess the temper of the Jews was so turbulent, and their nature so seditious, that without two *Assizes* in the year, their *prisons* would swarm, and like the *Colledge* of the *sons of the prophets*, be too little for them. Witness those unparalleld *riots*, which we read of in the latter end of the *Judges*, where in the short *inter-regnum* of *judiciary power*, they fall to *Idolatry* in families, *Burglaries* in Counties, and *Rapes* in cities. And would to God, *England* were so well tempered, that the *justice* and *righteousness* of the inhabitants did not call for *judgement* as often. But the *Original* is *from year to year*, whether *once* or *twice* is not determined.

The places whither he went, were *Bethel*, and *Gilgal*, & *Mizpeh*. *Bethel* signifies *the house of God* *Gilgal Revelation*, *Mizp. Intention*. From whence *Rabanus* makes this observation, that *judgement* in the *house of God*, is to be pronounced not indiscreetly, or with a malevolous soul; but as Scripture *reveals*, and with a good *intention*, and brotherly love; and so we must return to our *own house* at *Ramah*, to the closets of our breasts, and there give up our selves to Meditation. All this is very true, but too much forced: 'Tis *ultra sobrietatem sapere*, to be too wise, in fixing such sence upon holy *Scripture*, as the *Spirit* of God never pointed at. *Lyra*'s short *gloss* is much more significant, that he went *per loca ad judicandum idonea*, to places most fit to hold *Assizes* in: and such were these, whether we consider the *Situation* or the *capacity* of them.

Look upon the *site*, and you will find *Bethel* upon mount *Ephraim*, the navel of the Country: *Gilgal* and *Mizpeh* in the *middle* of the *Longitude*, So placed that *Mizpeh* was on the west side of the *Latitude*, and *Gilgal* on the East: In the middle, and on both sides of the *Country* were the *Courts* of *judgement* erected.

Again look to the receit of the places, and ye will finde that *Bethel* after it was honoured by *Jacobs* pillar, became populous and large: At the return of the *Israelites* into *Canaan* it had a *King* of its own; & was of so great a strength that the chil-

children of *Joseph* were constrained to take it by Stratagem, not by force, *Judg.* 1.21. As for *Gilgal* it was the constant *head-quarters*, where *Joshua* pitched his camp: And *Mizpeh* was the place where all *Israel* randezvous'd, to expiate the Idolatry of *Baalim* and *Ashtaroth*. They must needs therefore be large and capacious towns, fit for the reception of all that repaired to the *Courts* of *Justice* there. Appointed no doubt for the ease and benefit of the *inhabitants*, whose charge and pains would have been too great, to have repaired to *Ramah*, the common seat of jndgement. Upon which *precedent* no doubt, our *King Henry* the second by the counsel of his *Son* and *Bishops*, (which was afterward ratified by *Parliament* authority under *Ed.* the third) appointed *Justices of Eyre*, *Justiciarios itineris*, that is, *Judges itinerant, to hear and determine Pleas of the crown, and pleas between party & party in the several Counties where the facts are committed*: That so the notoriety of them may appear, and the chargeable attendance upon *Law-Suits* at *Westmin.* may not make men think, the remedy worse then the disease.

And now I should have done with the *Places*, & the *Parallel* that is run between them and us, if I were not assured that there is something Emphatical and extraordinary in them; to intitle them to the seats of *Justice*.

Bethel was at first called *Luz*, *Gen.* 28. 19. which signifies an *Almond*, a *rod* of which *tree*

God made to flourish miraculously, to shew the preheminence of *Aaron* in the *Priesthood.* It was by *Jacob* dedicated to God, and called *the house of the Lord and the gate of heaven*, because of Gods gracious appearance to him at that place. After the return of the *Israelites* from the *Egyptian* bondage, it was set apart for the *worship* of God: For there was an *Altar*, and thither went men up to *sacrifice* and to *pray*, even at this very time, as will appear, 1 *Sam.* 10. 3. by the three men which *Saul* met there upon that occasion. A place consecrated, by Gods especial presence and manifestation of himself there; according to that of the *Prophet*, *in Bethel invenit eum, He found him in Bethel, then he spake with us*, *Hos.* 12. 4. Yet *Bethel* the *house of God* is made choice of by *Samuel* for the seat of *justice*. *Gilgal* was remarkable for the twelve stones, which *Joshua* pitched there, in remembrance of the twelve *Tribes* wch at that place passed over *Jordan*. It is called *the hill of fore-skins*, *Josh.* 5. 3. from the *circumcision* which by Gods command was renewed there upon all the children of *Israel*. There the *camp* continued till the *Passover* was celebrated. Nay, so convenient *Quarters* it was, that for many years after, even to the days of *Samuel*, from thence they began their expeditions, they randezvous'd there, there they *incamped* when they renewed the Kingdome to *Saul*, 1 *Sam.* 11. 14. Yet in *Gilgal* in the *camp* of the men of *war* is the seat of *justice*.

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Thirdly, *Mizpeh* is the place whither the people were assembled by *Samuel* to pray for them, and to expiate their *Idolatry*. And *Rupertus* is of opinion, that the *waters* which the people drew there, had the same vertue which the *waters of jealousie* had, *Numb.*5. 24. which were *waters of bitterness* to all offenders which drank thereof, and caused the *belly to swell*, and the *thigh to rot*; and so discover the worshippers of *Baalim* and *Ashtaroth*. Yet even in *Mizpeh* where an expiation of *Idolatry* was to be made, was the seat of *Justice*.

1. *Samuel* goes to *Bethel*, *the house of God: The time is come*, says S^t^. *Peter*, *that judgement must begin at the house of God*. 1 *Pet*.4.17. Which words, although they principally reflect upon those persecutions and afflictions wch shall befall *Gods* people; yet have they an eye to those chastisements and punishments wch shall be inflicted upon offenders within the pale of the Church. But here I hope neither the *Conclave* nor the *Consistory* hear me: should my voice reach either *Rome* or *Geneva*, I should stir a Wasps nest. Which *places* although far remote from one another, yet in this case are they coupled together by the tails like *Samsons* foxes, with a fire-brand of sedition between them. Most Scholars know, what *Bellarm*. hath wrote *De exemptione clericorum à jugo seculari*; so he calls the mild & mercifull government of *Kings*; 'tis a *yoke*, an *intolerable yoke*, w^ch^

neither they nor their *Proselytes* can bear. Where he ties up the hands of the *secular power*, from executing judgment upon a *Clerk*, though stain'd with *treason* or *murther*, or sins of the deepest die. I meddle not with those priviledges wch Christian *Emperours* and *Kings* have in their respective dominions given to the holy *Church*. Let those that have them, plead them. But that by the *moral* or *positive* law of God, all *Clergy-men* should be exempt from all *civil sanctions*, and the *coercive* power of the *Magistrate*, is so destructive to *Kingdomes*, nay, even to *Christianity* it self, that nothing more. 'Tis that wch *Christ* never pleaded: he paid *tribute* for fear of bringing a *scandal* upon the *Gospel*, *Mat.*17. Nay, he was obedient to the *sentence* of death pronounced against him by the *secular power*, that *power* wh he acknowledged had that authority from him, which was used to his destruction. *Joh.* 19.11. *He suffered for us* (says the Apostle) *leaving us an example that we should follow his steps:* 1 *Pet.*2.21. That is, to *suffer* and to *submit*; not κατακυριεύειν, to *plead an exemption*, and then to *lord it over others*. I, but says *Bellarmine* the *Pope* hath exempted all *Clergy-men*, from subjection to *secular Princes*, that as to them they are not *Princes*, nor *higher Powers*. And I pray who exempted the *Pope*? Why, the *Canonists* will tell you, that *Papa est jure divino directè Dominus totius orbis*; the *Monarchy*, the temporal *Monarchy* of the world

was

was absolutely and inseparably given to the *See* of *Rome*, as a branch of the *Charter*, which *Christ* gave to *Peter*. Why, but what think they then of the *Apostles* injunction? *Let every soul be subject to the higher powers.* *Rom.* 13. 1. That is, say they, *Lay-men* to their respective *Clergy*, as sheep to their shepherds, sons to their spiritual parents. Why, but S^t. *Chrysostome* makes *Every soul* of a larger extent, and fetches in the *Clergy* too, κἂν μόναχοι, κἂν ἀπόστολοι, κἂν εὐαγγελισταὶ, &c. Oh, then by *higher Powers* (says he) is meant the *Pope*. Why, but S^t. *Peter* interprets it of *secular powers*, 1 Pet. 2. 13. *Submit your selves to every ordinance of man, for the Lords sake, whether it be to the King as supreme.* Oh, says *Bellarmine*, *Eo tempore valde necessarium erat, diligenter monere Christianos, ut Regibus obedirent, ne fidei prædicatio impediretur.* (I quote his own words, lest you should suspect that I abuse him.) *At that time* (says he) *obedience to Kings ought diligently to be prest upon the people, lest they should stop the free passage of the Gospel.* Let heaven and earth hear this, and stand amazed. *At that time!* What, is the eternal *spirit* of truth become a servant of the *Times?* Is *scripture* become a *Lesbian* rule, and bowed to our fancies? But this is the very answer, that a *classical* Brother gave me, in the days of *Englands* rebellion, when I pinch'd him with those *Apostolical* precepts, and asked him whether he thought

S^t.

S^t. *Peter* and St *Paul* wrote true divinity: he answered that *Paul* and *Peter wrote seasonable doctrine for the times they lived in; were they alive now, when Christians knew their strength better, he thought they would change their copy.* Thus the *Jesuite* and the *Covenanter*, like men that run in a *circle*, turn *back* to *back*, and run from one another, in a seeming difference, but never cease till they meet *face* to *face* and kiss each other.

But some of the *brood* of *Loyola* have met with the best confutation, that is, a *halter*; and have found that a *cart* at *Tiburn* is but an ill *chair* to dispute in; having been justly cut off by those laws from which they pleaded exemption. As for my *Consistorial* friends, if they repent not, their brother *Guthry* will tell them, they must expect the same *condemnation.* For they that travel the same rode, if they keep the same pace must needs come to their journeys end both together.

Indeed so long as the *Lemane lake* bounded them, they were to be pitied, not to be feared; but, *cùm proximus ardet Ucalegon*, 'tis time to look about us, when our neighbours house is on fire. If any please to turn over that sober and modest history of *Scotland* written by the most reverend *Archbishop* of S^t. *Andrews*, he will finde *rebellions* even to a prodigy hatched under the wings of *Religion.* There *Pont* dares tell King *James* and his *Councel*, that *they do not acknowledge*

ledge them judges in causes Ecclesiastick: which is the cause perhaps, why our *brethren* now adays leave that clause of His *Majesties* titles out of their prayers. There will they finde the *Ministers* of *Edinborough* proclaim a *fast*, on a day appointed by His *Majesty* for a solemn *feast*; and to detain the people at Church, three *Preachers* make *Sermon* all day long: And we know who wrote after that copy in *England* too. In a word (for the raking in this kennel makes it stinke abominably) there *Blake* audaciously tells the *King*, that *speeches delivered in the pulpit, although alledged to be treasonable, cannot be judged by the King, till the Kirk first take cognizance thereof*. Did the *Priests* of *Bethel* here put in a *Declinator* (think you) against *Samuel*? did they appeal to the *Sanhedrim*, or the *Schools* of the *Prophets*? No, though *Bethel* was the *house of God*, and so famous that afterward it was made the Kings *Chappel*, *Amos* 7. 13. yet *Samuel* goes in *circuit* to *Bethel*.

But secondly, from *Bethel* he goes to *Gilgal*, the *camp of war*. For of old the *tents* of *Israel* were no *sanctuary* for rapine or injustice. When *Achan* had sacrilegiously stoln the *Babylonish* garment, and the shekels of silver, and the wedge of gold, *Iosbua* in the midst of the *camp* commands execution upon the malefactour, and all of his stock and lineage, and for a perpetual memory of the fact, he raises a *pillar* and named

the

the place the valley of *Achor* to all succeeding ages. *Josh.* 7.26. That position was not then heard of that *inter arma silent leges*, the laws must be hush'd where *drums* and *trumpets* speak: They knew they fought to establish *peace*, which could not be, where *right* and *justice* was neglected. And where should *justice* whet her sword with more severity, then where *violence* and *injury* may expect most *protection?* amongst those, --*quos arma tegunt, & baltheus ambit*; *belts and buff coats.* The witty *Satyrist* reckons up all those affronts which a *Peasant* should meet with in the *Romane Camp*, in his time; where one *eye* durst not weep for the loss of another, if a *Souldier* beat it out. And if any one that had two *shins*, durst adventure to make a complaint *inter tot caligatos, millia clavorum*, among so many *clubs and clouted shoes*, he should onely be heard by a *Judge Advocate*, in a *Court Martial*, where good luck betided him, if his remedy was not worse then the disease. Which makes our *Saviour* so strict in his advice to *Souldiers*, *Luke* 3.14. That they should *do no violence*, Μηδένα διασείσητε, *shake no man.* The *Metaphor* includes much: neither *thresh* them by beating of them, nor *grind* them by *oppressing* of them, nor sift them by *extorting* money from them. For if once it come to a *Quod libet id licet his*-- God knows where an armed violence would stop. Which begot that admirable edict in *Cassiodor*;

Vivant

vivant cum provincialibus jure civili, nec insolescat animus qui se sentit armatum, quia clypeus ille exercitûs tui quietem debet præstare paganis. An *army* ought to be a *sword* and *buckler* to the Countrey where they *quarter*. Whether they have obeyed this counsel in after-ages, some have too sadly found. But blessed be God, who hath removed from us *Aquilonarem exercitum*, *Joel* 2.20. Even the *locust* and the *canker-worm*, and the *caterpillar* and the *palmer-worm*; *the great army which we had sent amongst us, which devoured all the fat things of the land.* Blessed be God who hath removed that *terrour*, that did accompany the name of *Souldier*, which is now a *Protection*, not an *affrightment*. Blessed be God who hath *stilled the raging of the sea, the noise of the waves, and the tumults of the people*, *Psal.* 65.7. Who hath shackled *venales manus*, such as would dispute no commands: *Ibi fas, ubi plurima merces*, such as thought *good pay*, and *rich plunder* would gild over a bad cause. Those *loyal* souls which stil are honoured with the title of *Souldiers*, will no doubt, prove themselves indeed to be the *Life guard* of their *King*. For as *Justice* supports the *Throne*, they dare not be so great *Rebels*, as by any actions of *injustice* or *oppression* to pull it down. They will rather wait upon our *Samuels* to *Gilgal*, then obstruct their passage thither.

But thirdly, from *Gilgal* he goes to *Mizpeh*, where

where was the *tryal* and *punishment* of *Idolaters*. I will not here dispute the case, whether the *judgement of religious controversies*, and *punishment* of offences belongs onely to the *civil Magistrate*. I am no *Erastian*: But this I am sure of, That a *man of God* came in his predecessours days to old *Ely*, and sadly reproves him for neglecting the *uniformity* and *decency in the service of the sanctuary*, which he calls *kicking against Gods sacrifices and his offerings*. And *Camius* proves it, from the *Hebrew Doctors*, that this *man of God* was *Elkana* the father of *Samuel*, who no doubt would have been armed with sharper *Rhetorick* against his *son* should he have gratified a *popular faction* in their *Schism*, or *Idolatry*. For a *Magistrate* is *custos utriusque tabulæ*; he is a *Judge* both in *Laws* and *Commandments*, *Statutes* and *Ordinances*, things that concern *God* as well as *man*. 2 *Chr*.19.10. And if any defect can be found in our *English* Laws, 'tis this, that they are more strict to preserve to man his *Meũ* and *Tuum*, then to God his *Suum*. That it shall be less hazardous to *deny God* (at least consequentially) against the first Commandement; then the authority of a *petty constable*, against the fifth: To *worship* a horse as the *Persians* do, against the second; then to *steal* a *horse*, against the eighth: To *blaspheme God*, against the third; then to slander the *neighbour*, against the ninth: To *prophane Gods Sabbaths* and *Sanctuaries*, in abusing

ſing *holy times* and *places*, againſt the fourth, then to *treſpaſs* againſt man, even *pedibus ambulando*, by trampling upon his graſs, or ſtepping over his threſhold. Miſtake me not: It is not my purpoſe to give a looſe to *licentiouſneſs*, or to think a tranſgreſſion of the ſecond table is but a *petty treſpaſs*. I know that without *righteouſneſs* to man, there is no true *holineſs* to God, and a *religious Rebel* is but a *gilded Athieſt*. But foraſmuch as the *Pœna præſens* is that alone, which for the moſt part ſtrikes a terrour to *debauched* mindes: And *practical Atheiſts*, however they have a general notion of *eternity*, yet ſeldome apply it, *pro hic & nunc* in their particular actions, to think of the laſt *Aſsize*, when they ſhall be arraigned before the *judgement ſeat of Chriſt, to give an account for what they have have done in the fleſh, whether it be good or evil.* And foraſmuch, as the the putting to death of one *maleſactour* cauſes deeper horrour, then the ſtory of a thouſand *Dives's* roaring in hell: for in the one, we ſee the ghaſtly viſage of *death* before our eyes; whilſt the other ſerves to fill up an empty corner of a *ſtained cloth*, where it is ſo cuſtomary, that *prophane* men eſteem it little more then fabulous: Upon theſe and many other grounds, ſober-minded Chriſtians do wiſh (*My Lords*) that your *commiſsions* were enlarged to inquire more for the *Lord* againſt *Baalim* and *Aſhtaroth* here in *Mizpeh*. Then ſhould not

Atheiſtical

Atheistical Libertines rant in the streets; *superstitious worshippers* of their own *inventions* should not dare to *separate* from *Gods publick ordinances*: prophane *stabbers* of his holy name, should be indited of *murther*, for *crucifying again the Lord of Life*: the thriving sin of *Sacrilege* would find a *snare* indeed (as the *Vulgar Latine* reads it, *Laqueus est homini devorare sacra:*) to rob God of *time* or *place* of *worship*, deserves a halter: Rebellious *miscreants*, which spend their lives in sacrificing to the *Devil*, would finde such severity of *judgement* here, that perhaps, even *Pœna formidine*, they might be diverted from the evil of their ways, and not be judged of the *Lord* hereafter.

My *Lords*, we have hopes that that religious zeal fills your hearts, which once touched *Davids*, whose *eyes gushed out with water, because men kept not Gods law. Psal.* 119. 136. And indeed, My *Lords*, it is time for all to *weep*, if once *God laughs. Because I have called*, (says God) *and ye refused, I have stretched out mine arm, and no body laid it to heart; I will also laugh at your calamity. Prov.* 1. 22. It is time for you, and us, and all the Nation, to *draw waters* at *Mizpeh, and pour them out abundantly*, if once God comes to his *subsannabo*, to have us in derision. His *frown* is not so terrible as such a *Sardonick laughter*. He hath been graciously pleased once more to turn that *laughter* into a *smile*, and

and with it, our *mourning* into *joy*: He hath *thundred upon our enemies with a terrible thunder.* But it was not the *tears* of our repentance, which were sufficient to raise these *storms*. *Not unto us O Lord, not unto us, but to thy Name give we the praise.* Our enemies worshipped *Ashtaroth:* The sins of the *Amorites* were full: their *guile* and *hypocrisie*, their *sacriledge* and *bloud-guiltiness*, their *perjuries* and *treasons* made the wrath of *God* break out like fire against them. And now our *storms* are scattered, I perswade my self God makes tryal whether the *Sunshine* of his Mercy cannot court us out of those *cloaks*, those *garments spotted with the flesh*, which the *blasts* of afflictions could not *ruffle* us out of: whether our hearts of *flint* will not be broken upon the *downy* beds of mercy.

For let me seriously put the question: Are we *men?* ζῶα πολίτικα, born to live under a *civil government*, such as pretend to honour our gracious *King?* And shall let loose the reins to such facinorous actions, as shall provoke *God* to *number and finish our kingdome?* *Dan.*5.26. and cast his *Anointed* once more into exile, out of the land of his *Nativity?* Consider seriously how *Samuel* threatens the stiff-necked *Israelites*, 1 *Sam.* 12. 25. *But if you will still do wickedly*, (says he) *you shall be destroyed, both ye and your King.* Hear this you pretenders to *Loyalty*, who dare fight against *God*, as well as for your

King: ye are the greatest *Traitours* to the *Crown.* Are we *Christians?* such as took a military *oath* in our *Baptism*, to fight *Gods* battels, against the *world*, the *flesh*, and the *devil?* and shall we prove θεόμαχοι, shall we fight on the *devils* side, against *God?* Are we *penitent Christians*, such as in the day of our *captivity*, made many solemn *vows* and *covenants* of a better obedience? I do not mean that *Solemn League and Covenant*, that *covenant with death*, *Isa.*28.15. which was not so truly a *holding* up of our hands to *God*, as a *lifting* up of our hands against *God.* But a *promise* and *profession* of devoting our selves and all that *God* should rescue for us out of the *Harpyes* talons, to God and to his service. And is this performed by sacrificing all to *Baalim* and *Ashtaroth*, to *Venus* and *Bacchus*, *parta meæ veneri sunt munera*-- to *intemperance* and *uncleanness*, to *luxury* and *prophaneness?* Pardon I beseech you a just indignation. Our little *cock-boats* are tost on the same *waves* with the greatest *gallies*, and are in danger of *shipwrack* sooner; we had need look about us, lest the *fluctus decumanus* be still behinde. Shall after ages say, that they are made *Anathema's*, cursed in their cradles, cursed before their *nativities*, because their *fore-fathers* did not pay their *vows?* My *Lords*, you are the *Ministers of God*, *to take vengeance of them that do evil*; *Rom.*13.4. and we hope and believe that

that you will not *bear the sword vain.* We could wish your *power* enlarged; yet still you have a power to be a *terrour to evil doers.* I beseech you, *exerite brachia*, make bare your arm, strike at prophane *libertinisme* as far as your swords can reach. And if your adjudging in *Mizpeh* will not serve the turn, follow the accursed *Agags* back to *Gilgal*, and hew them there in pieces. Thus have we run through the *circuit*, and yet have not begun the *Assizes:* The last part, *he judged Israel in all those places:* of which, a word, and so shall I break up this *session.*

3. He *judged:* and how *judged* he? I answer first negatively: not like his *sons*, who did τῶν ἐναντίων ὁδὸν ἀπελθεῖν, (says *Josephus*) *walk quite contrary to their father*, they *turned aside after lucre to take bribes, and to pervert judgement.* But secondly, affirmatively, from his own challenge, 1 *Sam.* 12. 3. In general that he had done no *injury: whose ox have I taken, or whose ass have I taken?* In special that he was not guilty of *Fraud, Oppression*, or *Bribery. Whom have I defrauded, or whom have I oppressed, or of whose hands have I received any bribes, to blinde mine eyes therewith?* The three first of these have *piceatas manus: Injury, Oppression*, and *Fraud* have *birdlime* fingers: now a *Judge* should not be an *Autolicus.* The last, *Bribery*, hath *manus oculatas, hands* full of *eyes:* now a *Judge* should not in this sense be like old *Isaack* dim of *sight*,

but nimble of *touch*. The time does not permit me to enter into a full discourse of these particulars. I shall onely add, that none of these could agree with *Samuels* temper: Not *Injury*, as he was a *Man*; not *Fraud*, as he was a *Prophet*; not oppression as he was a *Magistrate*; not *Bribery*, as he was a *Judge*.

First as he was a *Man* enlightned with the noble beams of *reason*, he would not be *injurious*. What if *beasts* and *birds* and *fishes* rob one another? ὁμοίως καὶ βρῶμα ἐστὶ τῶν μείζονων, as *the wild ass* (says the son of *Sirach*) *is the Lyons prey in the wilderness*. *Wisd.* 13. 19. *Man* must degenerate into *beast*, he must be *homini lupus*, if he *worry* and *spoil* and *plunder* another. And S^t^. *James* tells us of a νόμος βασιλικὸς, *Jam.* 2. 8. a *royal law* that is given us: *Thou shalt love thy neighbour as thy self*. *Royal*, because dictated by that *Magisterial* rule of refined *nature*, *right reason*: And *Royal*, because inculcated by our *King* and *Law-giver*, *Christ*, *Joh.* 13.34. And *Royal* because a *Law* given principally to *Kings* and *Magistrates*, who should scorn--*quocunque modo rem*--. To make the *Commonwealth* their *private* gain: and are presumed to have so much already, that they have over-grown that *root of evil* πλεονεξίαν the covetous *desire* of having more. *Samuel* did not desire that he that came to plead at his bar, should bring βοῦν ὀπὶ γλωττῇ, *an ox upon his tongue*, as was said of *Demosthenes*: that is the

the first: *Whose ox have I taken?* He did no man *injury*.

Secondly, as he was a *Prophet*, he knew what the written *law* injoyned, *Levit.* 19. 13. *Thou shalt not defraud thy neighbour.* The simplicity of those holy *Seers* had never learn'd *Lysanders* policy: Ὅπου ἡ λεοντῆ μὴ ἐπικνέσται προσαπτέον ἐκεῖ τὴν ἀλωπεκῆν, to piece out the *Lyons skin* with the *Foxes tail*: where *strength* was wanting to oppress, there *wit* should supply it with a cheat. He did *not set traps or lay snares to catch men*, *Jer.* 5. 27. First *contrive* plots, and then *accuse* and *condemn* others for them. In the next story indeed we finde *Saul* among the *Prophets*, and he was fraudulent enough: But the *Chaldee Paraphrase* reads it, *& insanivit Saul*, *Saul was mad*: And many such *mad Prophets* we have lived to see, who under the cloak of a sanctimonious *life*, and a pretence of *gifts*, have defrauded their poor *Proselytes* of their *estates*, *wits*, *liberties*, and *lives*. But know it brethren: *Satan* is never so purely a *Devil*, as when he appears an *Angel of light*. No: *Samuel* was bred up in *Shiloh*, and in the causes which he adjudged, he could appeal *to the Law and to the Testimonies*. He knew the *Lord did abhor both the blood-thirsty and deceitfull man*. He *defrauded* none.

Thirdly, as he was a *Magistrate*, he would *oppress* none. He knew their *dignity* set them over others, to *protect* and *defend* them, not to *tram-*

ple upon them and *oppress* them. *The fat kine of Basan which dwell in the mountains of Samaria* (says the *Prophet Amos*) *oppress the poor and crush the needy*, *Amos* 4. 1. These (says *Clarius*) are *pingues proceres, & delicati principes, qui ad arandum nihil valent, sed tantum ad devorandum*, the well-lined *Magistrates*, which like *stall'd* oxen are fitter to *feed* then to *work*. *Grotius* interprets the *Kine of Basan* (in the feminine gender) by the *wives of Magistrates* who too often give *Law* to their *Husbands*, and abuse their authority to support their own *pride* and *haughtiness*. If once *Jezabel* be *Ahabs* instructour, what poor *Naboth* can keep his vineyard? *Samuel* no doubt had a *wife*, else whence sprung *Joel* and *Abia* his two *sons*! But she is not once mentioned, in the holy *Page*, least she should seem to have a *finger* in the *Government*. Thus *Melchizedek* is called ἀπάτωρ καὶ ἀμήτωρ because his *Genealogy* is not recorded: So should a *Magistrate* be ἀγενής, he should know no *relations*, no *bosome favourite*, which may *grinde* the faces of the poor first, that he may come after and *eat* them up like bread.

We may sadly remember the time, when *judgement sprung up as Hemlock* (as the Prophet complains, *Hos.* 10. 4.) *Sicut absynthium vel cicuta, herbs* which are *green* and *flourishing*, but taste them, and the juice is bitter *poyson*. What greater flourishes of *equity* and impartial proceedings, then in those *High Courts of Justice*.

But

But those poor souls that tasted of them, found *judicium amaræ mortis* (as the *Original* signifies) the *bitterness of death was in them.* And let the Prophet *Hosea* tell you, when that time was: *It was when they spoke words swearing falsly, in making a Covenant.* And what words do you think they spoke: Even the same that *Pharaoh* did against the *Israelites*, *Exod.* 1. 10. *Opprimamus sapienter*, let us *deal wisely* with them and destroy them: Καταστοφισώμεθα αὐτοὺς Let us play the *Sophisters* with them, ἥ δόλω ἢε βίηφι, there's *fraud* and *oppression* both united. Of both which the people acquit our *Magistrate Samuel* here: *Thou hast not* (say they) *defrauded us, nor oppressed us*, 1 Sam. 12. 4.

Lastly, as he was a *Judge, he shook his hands from holding of bribes*, as *Isaiah* expresses it, *Chap.* 33. *verse* 15. The word signifies *Volam* the *palm*, the *hollow* of the hand, which others who *sell* courtesies hold out to receive their gratuities; δότι καὶ λάβοιεν (a speech too proverbial in taking of fees) This he *shook*, which of old was a *Symbol* of *hatred* or *disdain.*

And *Judges* had need *shake* off such a *viper* from their *hands*, which is of such a *venemous* nature, that let it but *sting* the *fingers* ends, it presently *blinds* the *eyes.* Even the *eyes of the wise says* Moses, *and perverts the words of the righteous*, Deut. 16. 19. Κέρδεϊ καὶ σοφία δίδεται, even *wisdome it self stoops to advantage*, says *Pindarus.*

Oh brethren, how much doth *self interest* prevail in the world! What a perswasive faculty there is in gifts! They do πείθειν θεοὺς; says the *Poet, reconcile heaven*, and ingratiate us with all the *powers* upon earth. What plausible pretences the most upright men finde to entertain them! They are but the *evidences* of a gratefull minde; the *testimonies* of respect and kindness; the tokens of observance of our loving friends, who either have been benefitted by us, and then that obliges them to to these *returns*; or hope to gain a good opinion of us, by these *arguments* of their intire devotion to us. And who can keep his eyes open, when such *Sirens* charm? Or if any do, it is but *one eye*, to look upon the *person* so well deserving; that, that should look upon the *cause*, the *right eye*, is quite blinded: But *Samuel* remembred that the people that he judged lived under a *Theocracy*: God was their King, he but a *viceroy*. He knew that one day he must come to be judged himself, by that God with whom *there is no iniquity nor respect of persons, nor taking of gifts*: And however *justice* may be blinded here, the all-seeing eye of *Providence* is quick-sighted, and will at last *bring to light the hidden works of darkness*: which made him *wash his hands in innocency*; and without *injury, fraud, oppression*, or *bribery, judge Israel all his days*.

But *longum est iter per præcepta, per exempla breve*: All preaching cannot convince so much my

my *Lords*, as your *practise*. I may spend the time in teaching *facienda*, what is *to be done*: 'Tis you must apply it *faciendo*, in *doing* what is *taught*. You see *Samuel after his death still prophesies: Eccl.* 46.20. And we hope he *prophesies* of our days; that God would raise up *Judges* like him, *men of integrity, fearing God, and hating coveteousness*: which shall go in Circuit to *Bethel* and *Gilgal*, and *Mizpeh*, from *County* to *County*, from *City* to *City*, and *judge our Israel in all those places*. Wherefore now my *Lords*, *let the fear of the Lord be upon you, for you judge not for man, but for the Lord*.

Sacred

SACRED HYMNS

UPON THE

GOSPELS

OF THE

Hyemal Quarter.

CAMBRIDGE:

Printed by *John Field*, Printer to the Universitie. 1661.

PREFACE.

READER,

THou art here presented with the Essays *of some broken hours: the happiest means in those unhappy times (when they were meditated) to* break *our* griefs, *and* refresh *us in our* languishments. *For they were composed* by the waters of Babylon, *where we* sate down *and* wept, *to* remember Sions captivity: Our harps were hanged upon the willows in the midst thereof: *For when the* Sanctuary *was shut up against the establish'd* service of God, *it is not to be imagined that we could sing one of the Lords songs there. That were say (our enemies) to* prophane Gods worship, *with the* Imagery of musick,

and

and to introduce Heathenish usages *into our* Christian Temples. *I have always thought holy* David *as great a hater of* Superstitious vanities *as themselves: and yet I have learned, that it was his daily practise to* worship God *this way: And if any think that the burden of the* Jewish rites *was so heavy, that they had need of* musick, *to cheat the wearisomeness of their* service, *(as we use to hang* bells *in the ears of our loaden horses:) let them know, that the* simplicity *of our* Evangelical worship *admits of* singing *too, if two* Apostles *be not mistaken; And if any should pretend to the* Spirit of Revelation, *to say that this was meant of* Hopkins *and* Sternholds Psalms, *I would not credit him.*

I have often admired at the Prophetick *soul of our learned* Hooker, *who many years since fore-told, that if* Puritanism *should prevail, it would bring in* Anabaptism *with it. We have seen his*

words

words made good, with the advantage of some score of sects *besides, which like young* adders (*fearing some danger*) *are crept back into the mouth of the* old one *and hid themselves. And may they there finde an everlasting tomb, and never come out again, to* bite venemously *or so much as to hiss at those which are farther off from* Images, *then they are from worshipping of* Imaginations.

These odes *were prepared for* Chamber-musick, *which was admirably composed by that rare* son of Art, *and* Master *in his* faculty Mr. Jo. Jenkins *that when we might not meet to chaunt holy* Anthems *in the* Quire, *devout* Christians, *might make their houses and their hearts too,* Temples of the Holy Ghost. *If any wonder at their* Pindarick numbers, *he is desired to know that they were designed for* vocal Musick, *and best fitted for it by often and uneven*

ca-

cadencies, *which would loose its* Grace *in* equinumeral lines. *The* Glory *of* God, *and* Service *of the* Church, *is the onely aim of*

The unworthiest of

those that wait at

Gods Altars,

Tho. Stephens.

1. Sun-

1. *Sunday in Advent.* Mat. 21.

HOly *procession*! from Mount *Olivet*,
The *King* of glory rides in state!
Upon an *Asses* back he's set,
Passing from *Bethpage* to the *Cities* gate.
Ye winde-begotten *gennets* fly,
And turkish *mules* stand by.
He that bestrides the *Cherubims* will grace
The silly *Foal* of an oppressed *Ass*:
The glad *Disciples* spread their *robes* upon her,
And all the way is straw'd w^th *clothes* of honour.
They cast thick branches on the ground,
With which her *Temples* shall be crown'd.
And all the train
Cry out amain,
And make one song;
Hosanna: Hosanna:
Hosanna from the van we hear,
Hosanna's ecchoed in the rear
Hosanna to King *Davids* son.

Collect.

Lord we are silly heavy-laden *asses*:
But let thy holy *Spirit* rest upon us;
And cloath us with thy *robes* of heavenly graces,
Then nothing but *Hosanna*, *Hosanna*,
Hosanna shall be heard among us.

2. *Sunday in Advent.* Luk. 21.

PRodigious *day*! a day of *night*!
Darkness surrounds the *Orb* of light.
The *Sun* his wonted beams forgets,
And muffled up, at noonday *sets*.

 The

The trembling *Moon* though wan and faint,
Her paler cheeks with *blood* does paint.
And all the *Stars* do sympathise
I'th *falling sickness* of the skies:
Well may the nations *roar* and shriek,
When sea and waters do the like.
Mens hearts do fail for fear: and why?
Nature her self begins to die.
But stay! where thickest darkness crouds,
What *glorie's* that breaks through the clouds!
Heav'ns *eye* did well to *wink*: 'twas fit:
For such a *beam* would dazle it.
'Tis *he*, 'Tis *he*: The *son of Man*
Ten thousand *Angels* bear his train!
His *Trumpets* sound so shrill and clear,
That quick and dead the noyse do hear.
When *Judah's* Lion roars, he'l make
The beasts of all the *earth* to quake!

Collect.

Blest *Saviour*! mayst thou be thus
Lion to them, but *Lamb* to us.
Lift up our heads, now draweth on
The time of our redemption.
Adopt us *thine*: Make us *thine own*,
Joint heirs of promise with thy son!
Lions we know, if we be such,
Will none of the *blood royal* touch.

3. *Sunday in Advent.* Mat. 11. (doubt:

WHat *riddle's* this? Does *John* begin to
Do prisons shut *him* in & shut *faith* out?
Or does *Christs Herauld* wth his finger point & say,
Behold the *Lamb of God* and look another way?

Triumph *Herodias* ! He that did reprove
Thy ſofter meaſures (trod to pleaſe thy *Love*)
Now cannot keep his ground,
But he himſelf *turns round.*
The people troop to th' wilderneſs, and finde
Nought but a *reed* there, *ſhaken with the winde.*
Pardon great *Prophet*, this falſe theme
Thy Sacred aſhes does blaſpheme.
Such temporizing in *Kings* houſes dwells
Not clo h'd with *Camels* hair in *Hermets* cells.
Thou, more then *Prophet*, didſt fore-ſee
How thy *Diſciples* faith would die with thee:
Unleſs the *King* of life and glory
Would quicken it with a living ſtory:
The *blinde* do ſee, the *lame* do walk;
Lepers are cleanſ'd, the *dumb* do talk;
Deaf hear, the *dead* to life are brought;
The *poor* receive the *Goſpel* taught.
Senſe may inſtruct their *faith*, and make it clear,
When *Nature's* at a loſs, *God* does appear.

Collect.

Lord ! we are *leprous*, *blind*, *dumb*, *deaf* and *lame*:
But thy Almighty power is ſtill the ſame,
Come *Lord*, and work another miracle,
Raiſe our *dead* ſouls to *life*, to *heav'n* from *hell.*

4. *Sunday in Advent.* John 1.

IT dawns; the *day-ſtar's* up, and haſts to greet
The riſing of the *ſun.*
The *Cryer* calls; the *Court* will ſtraight be *ſet*
The *Judge* is coming on.

Strange *Cryer* this
That chose a wilderness
Before a populous town:
Was it because
His *Lord* and master chose
A *manger* for his *Throne*:
Oh no! The *Ox* and *Ass* have known,
Their masters *crib* to be their own:
But man alone
Alas! knows none.
Well suits a *wilderness* with *beasts* of prey
When *man* has made himself more *beast* then
The foolish *Jews* blind with credulity, (they.
Mistook this *harbinger* their *King* to be:
A *burning* and a *shining* light was *John*;
They straightway thought this *light* to be the
Thus children bow (*sun*;
To th' *Heraulds* gilded coat
And do not know
The *Prince* behinde does ow't
John was not the *Messias*
Nor was he that *Elias*, (expected:
Nor *Moses*'s *Prophet* which they long
In power and word, though he
Elias well might be,
And more a *Prophet* then e're *Jew* rejected.
Those prophesied upon the *earth*
He prophesied before his *birth*.
They things *to come* did teach,
He *present* truths did preach:

By

By *faith* they saw *Messias* to adore him:
But none beheld him cloath'd with flesh before him

Collect.

Lord! may his *shining* make us *burn*;
His *burning* make us *shine* in turn:
Let us *prepare thy ways* by him made known,
And *smooth thy paths* by making *straight* our own.

Christmass day. John 1.

THe shortest *day* has found the longest *morn*,
Which *dawn'd* in *Abrahams* days but now is *born*
A *day* so glorious that the backward *sun*
Seeing such *lustre* thought his work was done;
And rose so late,
As out of date.
The feather'd *Quire* of *heaven*, did clap their wing
And tun'd this *Carol* then;
All glory be to God on high, they sing,
Peace and good will to men.
Yet these *high-soarers* stoop to pry
Into this days great *mystery*:
When the eternal *God* in time begun,
The *Virgins* Maker was the *Virgins* son.
The *King* of heav'n at's birth
Becomes a *Pilgrim* on the earth.
The word grows flesh; A *Virgin* proves a *Mother*
God-man is one, united both together.
This news first to the *Shepherds* came
Well might the *Shepherds* seek a *lamb*
The *Lamb of God*; white innocence; yet so
As he's a *lamb*, he is a *shepherd* too.
Mysterious truths, time in these *changes* keep:
The *lamb* turns *Shepherd*, *shepherds* are his *sheep*.

Collect.

Great *Shepherd* of our souls; Enlarge thy *folds*
Let *Heathens* hear thy Lure:
Keep *Wolves* and *Foxes* thence; Be thou our fence,
That we may feed secure.

S^t. *Stephens*. Mat. 23.

HOw soon the *Heav'ns* orecast! the *sun* is fled
And hides his glorious head.
The *King* of *Martyrs* yesterday did rise;
Now the first *Martyr* dies.
This is the *chequer'd* state of *Christians*, where
As many *blacks* as *whites* appear.
Rare *beauty* this! in whose sweet face
Blood mix'd with white does add a grace.
The stony hearted *Jews*
Do as they use,
Treating Gods *Prophets* without love or pity;
Some they do kill,
Others they serve as ill,
With *scourges*, *taunts*, and *casting out oth' City*:
These *men of God* are things contemn'd, abhor'd:
They truly bear the *burthen of the Lord*.
Ingratefull *Jews*! requiting ill for good!
From *Abel* unto *Zacharias*
Th' uhappy son of *Barachias*
This crimson sin
Is still of kin,
And all the *Prophets* are *allied in blood*.
Yet blessed *Stephen*! their forward zeal
To wound thee, teaches them to heal.
They in a *ring* about thee tread:

This

This *ring's* thy *Crown* of glory:
And all the ſtones thrown at thy head,
Are *pearls* to deck thy ſtory.
Thou ſaw'ſt *heav'n open*: their rude blows begin
To pelt thee hence, and make thee enter in.

Coll.

Lord! Let the miſchiefs plotted by our foes
Prove our advantage in the cloſe.
Thus ſhall we bleſs our *perſecutours*, and
When we are wounded *kiſs* the wounding hand.

St. Johns. John 21.

Make room: (come.
And let the *friend* o'th' *bridegroome*
Prepare your *chaplets*, ſtrew the ground
With *roſes*, let the *doors* be crown'd:
But till the *bride* be deck'd and dreſt,
Let his *beloved* lie in's breaſt.
Thou lofty *Eagle!* who do'ſt ſoar on high
And view the *ſun* with an undazled eye!
Great *Prophet!* great *Evangeliſt!*
Apoſtle! *Doctour!* how does *Chriſt*
Heap all theſe offices upon
His fav'rite *John*?
And juſtly: for none of his minde could ſay
So much as he, that in his *boſome* lay:
Great *Martyr* too! for ſure he *died*
Under the *Croſs*, when's *Love* was crucified.
No; He of all the *twelve* eſcap'd the *Cup*
Which they drunk up.
Their *faith* when *Jeſus* dyed, was at a loſs:
Yet they found death by flying of the *Croſs*.

He ſtaid and gave to *death* a foyl
By taking ſhelter, where
The *Devils* arrows did recoyl
And could not wound him there.
Thus he outlives them all; nor could *he* die
That did partake ſo much *Divinity*.
Patmos can't ſtarve his ſoul: He feeds upon
High *revelation*.
Nor can he in a tub of *oyl* expire,
Oyl will not *quench* but *feed* his fire.
Yet having long maintain'd the *Churches* cauſe
He yields at laſt to *Natures* laws.

Coll.

Bleſt *Saviour*! inflame our ſouls with *love*
To thee above:
So ſhall we in thy *boſome* reſt
At thy eternal *feaſt*.

Innocents day. Mat. 2.

HArk! what a groan
Ecchoes from *Ramah* town?
Babes and *Mothers* ſhriek together,
Cries confounding one another;
Peace *Rachel*, peace; thy childe will ſleep anon;
Sing *Lullaby*! Alas all comfort's gone!
He ſoon will ſleep eternally, I fear:
The *Spear-men* have advanc'd him
And on their pikes have danc'd him
Poor infant! how he ſprings
And flings
And clings
About the ſpear.

Brave

Brave *Herod*! nobly done!
Thy valiant *men of war* are gone,
To bring home gallant *spoils*.
A troop of *horse* will try,
One charge against this *infantry*,
And their weak mothers wiles.
He will spare none,
Who will not spare his own
'Tis better being *Herods* swine then son.
Sure he's about
To offer some *infernal* sacrifice:
Where nothing will suffice,
But *blood* and *milk* pour'd out.
Go pretty babes! go take your flight
Ith' *milky* way, that's like you, white;
And to the *Angels* lisp this story,
Herod mistook you for the *King* of Glory:
Nor was he much mistaken since
He dwels in pretty *innocence*.
Your fellow-*babe* now into *Egypt* flies
You've found a nearer passage to the *skies*.

Coll.

These *babes* and *sucklings* Lord, declare thy praise.
Their *wounds* are *mouths* to celebrate thy name.
Make their *blood milk* to us, to feed and raise
Our faith, and strengthen us to do the same.

1 *Sunday after Christmass day.* Matth. 1.

What! grown suspicious, *Joseph*, & afraid
Of false play in the *holy Maid*!
She is all *ice*, of such a *frozen* carriage
'Tis wondred she could *thaw* to thoughts of mar-
riage.

Mark

Mark her retirements, view her company:
'Tis onely *God* and *She*
God in her womb, *God* in her heart,
God overshadowing every part.
Angels, 'tis true, have been her *guests*
But knows no other *Gossips* feasts.
She and *Elizabeth* the *Baptist*'s mother,
Met to congratulate each other,
And by the way
Stept in to pray
And pay
Religious duties which she ow'd
To th' *temple*, when her childhood was bestow'd.
Oh sully not *her* innocence
With giving scope to jealous *sense*:
Where *clouds* ingender 'tis the impure *air*;
But *heav'n* is clear.
Think not of putting her to *death*
From whom the *Lord of Life* takes breath.
Make haste to *Bethlehem*; 'tis the year,
Augustus tax
Commands each sex
In their own *city* to appear
There shalt thou finde a *Saviour*, that comes
To discharge all sums.
Call his name *Jesus*, it is he
Will pay the price for lost humanity.

Coll.

Sweet *Jesu*, name of *Goodness*, name of *Power*!
A name to which *Angels* and *Men* shall bow!
Make

Make good thy *Name*, and be our *Saviour*:
Sweet *Jesu*, Holy *Jesu*, Blessed *Jesu*; save us now,
And evermore.

Circumcision. Luke 2.

Open the *Temple* door:
The *King* of *glory* eight days old
Shall enter in;
And cast his *shine*
More rich then *Oriental* gold
Upon the sacred floor.
The holy pavement turns all *ruby*, where
The precious drops of his rich *blood* appear:
Go call the *Priest*,
And him that doth assist
Bid them be cloath'd in all their richest *vests*
To entertain unusual *guests*.
Sharpen their knives; for what they do
To th' *foreskin*, shall cut off their *office* too:
Let them set up, the *Circumcising stone*,
A *bound* to Legal *rites*, which now are done:
The holy *infant* bleeds: This blood, of *Christ*!
Drowns *Levi*, but anointeth thee a *Priest*
Henceforth thy *Name* is *Jesus*; 'tis decreed
Thou art no *Saviour* untill thou bleed.

Coll.

Lord, be thou still a *Priest* and *circumcise*
The *foreskin* of our hearts, mouths, ears, and eyes;
Cut off our base affections, carnal sin:
And let *new lives* with the *new year* begin.

Epiphany.

Epiphany. Mat. 2.

A *Star* points out the *Sun*, and does display
A much more glorious *day*,
Then ever yet did rise ith' *East*:
So bright a *day* that wise *Astrologers*
Which gaze at other *stars*,
Fall down and worship at this *feast*.
Kings of *Arabia* and *Saba* bring
Gold, *frankincense*, and *myrrhe*, to a greater *King*:
And *Persia* as it did before,
The *rising sun* does still adore.
Great *Babe* what need hast thou of *Gold*?
Thy sacred bosome doth infold
Rich *Mines* of *Treasure*: From thy garments comes
The smell of *Aloes*, *Cassia*, *Eastern gumms* (take
Yet though thou needest none, thou'rt pleas'd to
Those poor oblations which our duties make:
The *Sea* doth want no water, yet receives
That tribute which the little *River* gives.
These are the *Gentiles* first fruits, who
Were ne're so much *Wise-men* as now.
This *light* enlightens them, who could divine
That *God* took up that *Inn* where a *Star's* the *Sign*.

Coll.

Lord! let thy *beams* attract and guide our minde;
Then soul and body shall be offer'd thine;
And we vile clay which can no value hold,
Stamp'd with thy *Image* shall be currant *Gold*.

1 *Sunday after Epiphany.*

Haste, *Joseph*, to the solemn feast
Hierusalem wants such a guest:

Take

Take *Mary* and the Holy *Boy*;
Teach him betimes to know the way
To th' *Temple* where hereafter he
Both *Priest* and *Sacrifice* must be.
As ye return tell him that he
The *shadows* of *himself* did see.
But stay: where is he? 'tis a day
Since first we mist him on the way.
We have search'd all the *Caravan*,
Amongst his kinsfolks man by man.
Is he fall'n weary, faint, or lame?
Has *Herods cup* devour'd the *Lamb*?
Back to the *Temple*, walk the round;
There *Christ* most likely will be found.
Among the *Doctours* him behold,
Advanc'd to th' *chair* at twelve years old.
The *Temple-porch* where's wit doth flow
Was never *Beautifull* till now.
This little Disputant confounds
The *Scribes* with all their learned grounds.
Their *scarlet* robes begin to blush
To see the *Doctours* non-plust thus.
So little *David* hath orethrown
The great *Goliah* with a stone
Doctours to *School* again are brought
Where by a *childe* they must be taught.
The gaping multitudes amaz'd
To hear his wisdome flow so fast:
Nay his own *Parents* could not gather
His meaning of *another Father*.

Coll.

Coll.

Lord thou the *weakest* things hast crown'd,
That they the *mighty* should confound:
Make bare thy arm, and shew us how
To foil the *wise*, or make us so.

2 *Sunday after Epiphany.* John 2.

HAng up your rosie *garlands* ore the doors,
Crown all the pots with *flowers*:
Let choicest *wines* invite
The duller appetite
Let the sweet *timbrels* sound,
And *dances* fill the round:
Soft *Airs* and choicest *measures* well become
This wedding *feast*
Where such a *guest*
Is come,
Jesus and his *Disciples* with his *Mother*!
Sure *heav'n* and *earth* have married one another:
Welcome: *drink* freely: *drink* all up:
'Tis best behinde still: Fill the cup:
And fear no want: That *table* shall have more,
That entertains the *author* of our store.
He that at first made *water*, can as well
Change it to *wine* too, by a miracle.
This is the hour
To shew his power
The *Elements* obey,
When he a charge does lay.
He that once turn'd the Seas to *blood*
Can turn't to *wine*, if he see good.

Nay

Nay by a greater miracle he can
Turn *wine* to his own *blood*, to nourish man.

Coll.

Lord! thou'rt a *spring* of goodness, thou hast made
Our *cups* to overflow, hearts to be glad:
But whilst that others of *new wine* do boast,
Let us be filled with the *Holy Ghost*

3 Sunday after Epiphany.

THis day strange *miracles* do crowd together
Leprous and *palsick* justle one another
Diseases try
Which first can *die*,
And strive to *bury* their own name
So to advance the *Doctours* fame.
The *Leper* first, who could not *stand*,
Falls down and *riseth* perfect man.
He whose infection once made others such
Is cur'd himself by the *Physitians* touch.
Thus he is cleans'd; and now
Our *Leper* is as *white as snow*.
What needs the *blood* of lambs to dip
The tip
Of 's ear or thumb, or toe?
Here is a *lamb* whose blood
Is good
To wash him clean all over too.
Yet though diseas'd, he could to th' *Doctour* come:
The *palsick* man was kept benum'd at home.
Onely he found a *spokesman* for his cure:
Although he *shook*, his Masters faith *stood* sure.
Happy *Centurion* who by a new-found Art
Denying

Denying *God*
To make abode
Under his roof, did lodge him in his heart.

Coll.

Lord! all these maladies in us are summ'd
Our souls are *leprous*, and our hearts *benumm'd*.
Stretch forth thy hand, thy *touch* will make us well
Or speak the word, and 'twill thy servants heal.

4 Sunday after Epiphany. Matth. 8.

SLeep in a *storm*! Sure 'tis a *calm* within:
Sleep will not fan that soul that's tost in sin.
Winde stole a *play-day*, and the *revel's* kept,
Whilst their Lord and Master slept:
The waves do *daunce* and *skip* upon the boat,
Which now without a *Pilot* cou d not float.
But he *awake*
And when he spoke
The *waves* attentive sate to hear
And the *windes* durst not breath for fear.
The glad *Disciples* now were past the shelves,
Whose *faith* had been nigh shipwrackt like them-
But being landed there they finde (selves.
A worser *tempest* was behinde.
As winds, imprisoned in the Earth, break out
With violence, and tear the rocks about.
The *Prince of Air* shut up among the tombs
With raging force and horrour comes.
Yet seeing's *Judge*, he fears left without *bail*
He be remaunded to a worser *goal*:
Which to avoid, he chose to enter in
A herd of *Swine*.

No

No reason, why the superstitious *Jews*
The flesh of *swine* should now refuse.
For these were drown'd; But still he does as much
And entring in their hearts, he makes them such.

Coll.

Lord! we are *swine*, which wallow in our sin,
And need a *sea* to wash and bath us in:
Yet 'tis no *sea* can cleanse us, 'tis no *flood*
Can wash us white, but thine own precious *blood*.

5. *Sunday after Epiphany*. Mat. 13.

PLow up your *fallow* grounds; prepare your (hearts
And all your nobler parts.
This is the *season*, when the *husbandman*
Good *seed* will sow
To grow
And flourish spritely in the heart of man.
But sleep not: for the *enemy* prepares
To scatter *tares*
Which will choak up the *seed*.
Nothing grows sooner then an *evil weed*.
He knows *Gods field*,
If well *manur*'d, a fruitfull *crop* will yield:
Therfore some *envious* man he does suborn
To scatter *cockles*, and root up the *corn*.
Thus *Heresies* spring up,
And many times *pure doctrine* do ore-top.
Adam in *Paradise* could not be free,
But found a *serpent* lurking in the *Tree*.
Nay *heav'n* is not secure, ev'n there *he* try'd
With a successfull hand to scatter *pride*.

Thus wherefoever *God* a *Church* does plant
The *Devil* there his *Chappel* will not want.

Coll.

Lord! whilft we fleep, *Satan* his *tares* doth fow
Within our hearts, where better *corn* fhould grow.
But do not *weed* us up: Oh fpare the *field*,
Which but a fprinkling of good *wheat* does yield.

Septuagefima. Mat. 20.

Away:
Why ftand you idle, now 'tis *day*?
The *morning* blufhes to behold your ftay.
The *vines* want pruning, the young *fhoots* are grown
Luxuriant, and the *hedge* is broken down
The *day* grows hot, fo don't the *work*:
Some loyt'rers ftill ith' ftreet do lurk.
'Tis *noon*
And all yet are not gone:
'Tis better doing little work then none.
The *fun* declines
Yet ftill he findes
Some lazy in the market: *He* has done
Moft of his work, when they have not begun.
'Tis but an hour to *night*
You that come laft, work hardeft: is it righ
Others fhould bear the *heat* oth' day
And you expect an equal *pay*?
'Tis fo: the *morn*, *third*, *fixth*, *ninth hours* all one
Gods *pay* is fure, when as his *work* is done.
The *Baptift* had an early call
In's mothers womb before 'twas *light*:
Samuel a *childe*, *Peter* a *man*;
Gamaliel when 'twas growing *night*:

All have their *wages*, no abatement made:
The earneſt *penny* till the whole be paid.

Coll.

Lord! we have loyt'red, the *eleventh* hour is run
And many have not yet thy *work* begun.
But when thou call'ſt us thou accept'ſt the worſt,
And pay'ſt alike the *laſt* as well as *firſt*.

Sexageſima. Luke 8. (ſet,

WHat price fond men on empty *Nothing*
Whilſt the true riches they forget!
The naked *Indian* following his rich mine,
Digs down to *hell* his *heav'n* to finde.
The parched *Negro* dives ith' deep to own
The *ſeeds* of *pearl* which there are ſown.
Whilſt we more *naked* and more *black* then they,
More precious *ſeeds*, do caſt away.
Some falls ith' *high-way*, which the *birds* do eat:
The *Devil* ſteals this heavenly meat.
Some falls on *ſtones* wch without moyſture dies:
Hard *hearts* have ſeldome bubbling *eyes*.
Some falls among the *thorns* which choak it up.
Cares our religious duties ſtop.
Some falls on *luſty ground* which *laughs* and *ſings*
And *fruit* an hundred-fold it brings.

Coll.

Lord we have *high-way* hearts: chaſe thou away
As *Abraham* did, the *birds of prey*:
We're *rocks*; like *Moſes* broach us, we're all *thorn*
Stub us and make us *luſty corn*.

Quinquagesima. Luk. 18.

HArk! what a shrieking the *blind begger* keeps?
The *high-ways* and the *streets* do ring,
The walls of *Jericho* ecchoing
With his shrill cryes;
As if his *eyes*
Which could not *see*, were onely made to *weep*.
Take pity on me *David*'s *son*!
Oh *son of David* hear my moan:
Open my *eyes*, 'tis thou art he
That mad'st the *eye* canst make it *see*.
Blinde though I am, my *faith* discovers clear
The son of *Jesse* passeth here.
Oh! *Jesu* pity me, make it appear
Although I want mine *eyes*, thou hast an *ear*.
Have mercy on me *Davids son*!
Thou hast the *eye-salve*, or there's none.
Such shrieks and cries
Will pierce the skies,
And where the *eyes* be out will stick a *star*.
They are not *blind*, whose *faith* can *see* so far.

Coll.

Blest *fountain* of all goodness! thou do'st see
We are as *poor*, we are as *blinde* as he.
Yet can we but cry after *Thee*, Oh then
Our *faith* will help us to our *eyes* agen.

St. *Andrew.* Mat. 4.

GOrd your *nets* faster, stronger *tackling* get,
And bigger *mashes* set:
The *draught* which next you'l make,
Will be a better,
And a greater,

Then

Then any which you formerly did take.
The *Sea* in which these nets are to be hurl'd,
Must be the boystrous, foaming, raging *world*,
Where envious *billows* dance and skip
Sometimes o'reset the *fishers* ship,
Who is himself
Lost on a shelf.
'Tis not the scaly legions of the Seas
That must be taken in such *nets* as these
'Tis *men* are they
Must be his prey:
Though all the *cords* were fetters, every *bait*
Were bitter pills, though every *hook* that's laid
Were two-fork'd crosses, yet at such a *draught*
The onely danger is not to be *caught*.
Thrice happy *fisher-man*
If, by fine art he can
Fishing for others this advantage get
To *catch* himself in his own *net*.

Coll.

Our cares are *nets*, O Lord, which daily rend
With *dragging* riches: These we daily *mend*
For second *draughts*. But could we follow thee
And leave our *nets*, though *caught* we should be *free*

S^t. *Thomas*. John 20.

CAn *sense* instruct our *faith*? shall purblind eys,
Or the dull *touch* reach heav'ns great myste-
Bold *fingers*! can you hope (ries:
To feel the way
Where *faith* doth stray
And in the dark doth grope?

Happy for man that *God* a body took
Had he all *spirit* been
Where nothing could be seen,
Where should poor *Thomas* for a Saviour *look?*
Creatures at first without an *ear*,
And yet unmade, his voyce did *hear*;
And at his call
Attended all
Both *touch*, and *taste*, and *nose*, and *ears*, and *eyes*
May all be *scouts* for faiths discoveries.
What mercy doth in *God* abound!
Whose blessed side pierc'd with a spear
Opens a *door* in every wound
For *faith* to enter there.
That *finger*, which hath *prob'd* thy *Saviour* may
Now spread it all abroad;
And with the *Baptist point* and say
Behold the *Lamb of God.*
Thus if quick *sense* improv'd aright had been,
Faith might be of things *felt*, although *not seen.*

Coll.

Our *sense* is dull, O Lord! else what the *touch*
Did unto him, our *taste* would do as much
Imprint thy *wounds* upon us; make thy *blood*
Rellish t'our souls and that will be as good.

Conversion of St. Paul. Acts 9.

RIding o'th' *Devils* errand, in the road
To *Damasco* and to *Hell.*
Our new Convert meets with *God.*
Whilst his pockets stufft with Letters
Speak nothing else but bonds and fetters

To

To *proſelytes*, which dare
Declare
The ways of *truth*, or like it well.
Glorious *rayes* about him dart,
Which the noon-day's *ſun* out-vies;
Rayes more bright
Then ten days *light*:
Yet theſe throw *night*
Upon his eyes.
Whilſt a new *day-ſtar's* riſen in his heart.
Miraculous mercy! ſuch a clap is given
As ſtrikes to *earth*, but makes rebound to *heav'n*.
'Tis heavenly lightning onely can
Deſtroy the *perſecutour*, ſave the *man*.
Such beams above, point out that ſoul a place
That's *raviſht* thus by th' *violence* of *Grace*.
Now may the pretty *lambs*
Frisk and play about their dams
The flocks may feed ſecurely without fear,
When *Wolfs* turn *ſhepherds*, *dogs* can't worry there.

Coll.

Shine on us, Lord, with an enlightning *ray*,
Make *choſen veſſels* of our lumps of clay.
We're riding poſt to *Hell*, uſe violence
Sweet *Jeſu* to our ſouls, and drag us thence.

Purification of Mary. Luke 2.

Open the *Temple* gates
The *King of glory* ſhall come in:
Whoſe *Virgin-mother* dedicates
Her *firſt-born* ſpotleſs without ſin.

Holy

Holy to *God* he's offer'd up, who is
God too himself, *Temple* and *Sacrifice*.
For till his sacred person did appear
The *Holiest of Holies* was not there.
He's the *first-born* of every creature,
Of's *Fathers brightness* an eternal *ray*
Drest up at length in humane feature,
That what *man* forfeited, a *Man* might pay.
The holy *Virgin* little thought
She brought
A *God* to *God*, a *Temple* to the *same*.
Her *turtle-doves* she might have spar'd
Who had
Richer oblations, an unblemisht *lamb*.
This *Agnus Dei* is in old *Simeons* arms
An *Amulet* against the worst of harms.
Good *man*! his course was well nigh run
By the first-rising of the *Sun*.
He wipes his *eyes*, which ne're saw *light* before,
Wishing to see it still, or ne're see more.

Coll.

Thou wast presented *pure*, O Lord! whilst we
Impure and *stain'd* present our selves to Thee.
Oh hear our hearts, our *turtles* groan; or please
To take a *lamb* thy self in stead of these.

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